Prot. 1-13-4.

LAZARUS REDIVIVUS:

OR, A

DISCOVERY

OF THE

TRIALS and TRIUMPHS

THAT

Accompany the VVork of GOD in and about his People.

With an ESSAY, tending to Clear up those Mistakes Men have about it.

Laid open in Several

SERMONS.

Thy dead Men shall live; Awake, and sing, you that dwell in the Dust, Isa. 26. 20.

By Faith they had their Dead restored to Life again, Heb. 11.

LONDON,

Printed in the Year, 1671.

Beſides the miſtakes in Printing, and the Printing the Words in the Text with a different Letter, thou art deſired to mend theſe following Errata's.

PAge 7. Line 10. read *with* p.9 l.15 r. *Jeſus the Lord*, p 24. l.12. *for them*, r. *for it*, p.35. l 20. f. *an*, r. *as*, p 38. l.14. f. *diſcourage*, r. *diſcover*, p.56. l. *ult.* f. *ring*, r. *Reign*, p.130. l.19. f. *wherefore* r. *where f*, p.157. l.15. f. *them*, r. *him*, p.165. l.10. f. *them*, r. *time*, p.167. l.11. f. *living*, r. *lying*, p.185. l 13 f. *an*, r. *at*, and l.24. f. *judgments*, r. *judgment*, p. 186. l. 9. f. *revived*, r. *deprived*, p. 187. l.14. f. *and that*, r. *and of judgment, that*. p. 197. l. 23. f. *praiſe*, r. *Land*, p.207. l, 23. f. *Bare*, r. *Bier*. p.219, l.9. f. *Lord*, r. *laud*, p.225. l. *ult.* f. *is*, r. *it is*. p.236. l. 25. f. *doth*, r. *do*.

Sometimes you will meet with *theſe* for *thoſe*, and *ſhould* for *would*, which the ſenſe will direct.

THE EPISTLE TO THE Judicious READER.

Courteous Reader,

IF in the entry, I ſhould accoſt thee with empty complements, and unneceſſary Apologies, thou might juſtly ſuſpect my ſerioufneſs, and expect nothing, but the wind of vanity in the following diſcourſes, which would be things moſt unſuitable for a mourner in Zion, that would gladly (in the iſſue) approve himſelf to thee a Benjamin, a Son of conſolation. Therefore, as I hope thy ſobriety will not permit thee to expect the liteneſs of words ſo I promiſe my ſelf thy candid conſtruction of this my bold interpriſe, to preſent thee with a ſight of a dying work, in its grave clothes, not with its attire on its head, not with its ſhooes on its feet (becauſe dying) but in its filthy garments, Zach. 3. 4. Among the pots, and as going down to the duſt, and therefore the more ſubject to receive prejudice, while ſent out to travel thorow the Valleys of Baca, and the ragged Rocks, before the ſtones be gathered out, that offendeth the unwary and unarmed Traveller.

If I should tell thee, that this Work (as the Author) is as one born out of time; how contrary this way of edifying thee, is to my Genius; how much I dreaded any such thing, though I had been attended with the greatest encouragements, which the present time doth not allow me; how much beside my intention, when first I had occasion to think on these things, and how many distractions I have had pulling me away from waiting on my Master, either when going to Jairus *his House, to revive the Child, or when going to* Judea, *to raise* Lazarus, *or when disputing the Case with his unbelieving Disciples, or when pleading with* Jacob's *God, for his return to revive his People; If (I say) I should tell thee what of this kind I have met with to discourage me, you would rather wonder, that with* Agar, *I have not thrown away this Child; Then censure me for not having that dexterity, in clothing of it with these comely Ornaments, that such as come on the Stage, and have to do with such a conceited, and feverish Generation, finde necessary. If thou judg me too mystical in my Exposition on some of these Texts I treat upon, or that I strain the History; know, that I have defence to flee to, both upon the account of the* ancient Fathers, *paraphrazing on the History of* Lazarus, *and upon the account of* Modern Divines, *that did*

go

go before, and prepared my way; for Auguſtin *in his* 49. *Tract, on* Joh. 11. Mat. 9. & Luk. 7. *examining the cauſe, why Chriſt wept, cryed out, and was troubled in Spirit, before the raiſing up of* Lazarus, *whereas he raiſed up others with greater facility; He concludeth the myſterie to have been, for that now* Lazarus *was dead four Days, and alſo buried, which ſignifieth the four degrees of a ſinner. The firſt, in voluntary delectation of ſin. The ſecond, in conſent. The Third, in fulfilling by Work. The Fourth, in continuance, or cuſtome thereof, wherein, whoſoever is once buried, (ſaith this* Ancient Father) *He is hardly raiſed to Life again, without a great Miracle of God, and many tears on his own part. Where you may ſee He doth more than I do, in making uſe of this inſtance, by peruſing what I have ſaid, and comparing the ſame with his Paraphraze on the Text. If it be ſaid, that I refer it to the work of God in general, thou may anſwer thy ſelf, by a ſober making uſe of that phyloſophical maxim,* Quod convenit uni tali convenit omni tali. *And, if this Rule be not tranſgreſſed, then I hope thou wilt forbear to cenſure, and look on thy ſelf, as particularly concerned in this thing. I might inſtance to you ſeveral* Modern Divines, *that do ſay, by* Lazarus *is holden forth the poor, low, and abject condition of the Peo-*

ple of God: These have passed thorow thy hands without thy censure, (for ought I know) and I shall hope thou wilt not make a new Law for condemning of that in me, that hath been justified and approved in others.

But expecting the best of thee, (or at least) being resolved to bear the worst thou can say of me, or of this interprise (till God make thee of a better mind, by reviving his work) I shall make bold to give thee some fore-tast of the subject matter of this following Discourse.

And, First, *Thou hast here presented to thee, a discovery of the wonderful wisdome of God, in his Providence, about his friends; where you may see a work happily begun, pitifully marred in the Progress, and yet crowned with loving kindness in the end; And that, notwithstanding of all the mistakes of Persons concerned about it, as you may clearly see, in your considering what is said, as to* Jairus *his Child.* Secondly, *You may see the matchless love of a Redeemer, that cannot forget a sick, dead, and stinking* Lazarus, *nor be terrified from going down to* Judea, *to see, and raise him; notwithstanding of his Disciples disputing to the contrary, and his own hazard: Together with what is commendable, or discommendable in the Saints carriage at such a time, and when call'd to such trials, and to wait on*

Christ,

Christ, *in the performance of such acts of love toward his dead friends.*

Thirdly, *You have the Resurrection of* Lazarus, *together with a gracious disappointment of the Disciples fears of dying, upon their going down to* Judea, *and of all their hopes, for they had no hope for the most part, that* Lazarus *should be raised again.*

Fourthly, *You have all this generally summed up in my last work, together with that, wherein the Saints exercise doth principally consist, viz. their serious pleading with God for a reviving, the account whereof is such, as my present Work would permit me to give; if it be wanting in any thing, know, I was necessitated (for thy sake) to abreviate it, least this Work should be too burdensome to thee, which of its own nature is heavy, and (being dead) cannot but burden thee the more. This is a brief account of the subject matter. For my curt stile, or what else of this nature thou may quarrel with, know, I studied brevity, and ever judged matter better than words, and that it's needless to speak that by many words, which may be understood by few:* Frustra fit per plura quod fieri potest per pauciora: *And I have the advantage of others in this, in that I call you to read nothing but what you have seen and handled, and what you have in some measure tasted of. All I desire is to inform thy judgment about the present case*

of

of thy soul, & of Christs great concerns, to affect thy heart, to rectifie thy mistakes, and to encourage thee to put too thy shoulder, for rolling away the Stone, that our Lazarus *may rise again; and to help thee to plead for reviving from God, that he may be glorified, his house built up in troublesome times, and all his Saints made to shout for joy.*

If you ask, under whose Patrocimy? I tell thee, it's dedicated to thee, that thou, reaping the fruit if it, may find thy self obliged to stand to its defence, against all the enemies of a dead work, I present it to the dead, that they may hear its voice and live; I present it to the living, to call them to the Funeral of his great Work, if he do not revive it; I present it to thee, that is an Enemy to all: that the groans and sighs of it, may draw forth Pity from thee; I present it to the Gallio's *of our time, to the* Baruchs *that seek great things for themselves, and forgeteth the House of God, and do call all of you to behold, and see,* If there be any sorrow like unto this sorrow. *I am sure common ingenuity will make you pity* Lazarus, *when so low; I am sure Christianity will make you admire the work and the Worker; and I am sure common charity will constrain you to accept gratefully of this mean essay; And to better it, so far as thou canst by thine, which I promise kindly acceptance unto though I were in* Judea, *where there is little to be heard, except* stoning *one day, and* Lazarus is dead *another: I will detain thee no longer, but commit my self to thy Christian ingenuity, and in thy self expect a Sanctuary, against all the shots of the adversary: That our God in all things may have the glory; which is that which thy*

Unworthy Servant, in the Work
of the Gospel, prayeth for.

N. B.

Mark 5. 35.

While he yet ſpake, there came from the Rulers of the Synagogues houſe certain, which ſaid the Childe is dead, Why troubleſt thou the Maſter any further.

THere are three things that ſeem too wonderful for us, The firſt is, *That a work ſhould die in Chriſt's hand*, who is the Prince of life, all whoſe Saints are lively, becauſe in his hand, *Deut.* 33. 3. The ſecond thing that ſeems too wonderful for us, is, *That death that does fall on Chriſt's work; cannot, by its ſtrong bonds, detain the work, when Chriſt hath a mind to revive it*, then the

Earth ſhall no more cover his ſlain, his dead ſhall live and muſt ariſe, The faith of which makes his People ſing in the duſt.

The third thing that ſeems too wonderful for us, is, *That all theſe deaths by his appointment haſten towards the reviving of his People:* when he kills, reviving is within two days march to his People, *Hoſ.* 6. 1, 2. *After two days he will revive us again, and we ſhall live in his ſight.* All theſe three you may ſee in this inſtance, that my Text preſents you with.

I ſhall, before I enter upon the words, premiſe theſe three things. Firſt, *While it's going very well with one Patient under cure, it may be going very ſad, with another.* The poor Woman being cured, ſhe is diſmiſſed in peace, and while he is ſpeaking his word of diſmiſſion and confirmation to her; the news came that one of Chriſt's Patients is dead, his ways are various and paſt finding out, not to be diſputed, but adored; *Magnifie the work that Men ſee.*

A ſecond thing I would premiſe is this, That *the Saints eminent enjoyments are ordinarily followed with eminent Tentations.* *Jairus* is admitted to Chriſt's company, ſees what he had done, and heares what gracious words he had ſpoken to this poor Woman,

and

and immediately while Christ spake, and he heard, *Certain came, that tell him the Child is dead.* It were good to be sober under the receipt of mercy, and in a calm Day to look out for a storm.

A third thing I would premise is this, *That what is here written, it is written for our admonition, upon whom the ends of the World are come,* 1 Cor. 10. 11. and these are ensamples unto us, so that, if in this Discourse, I shall be found to draw it as far as I can without doing violence to it, I expect your pardon, that are willing to accept of admonition: As for others that cast him and his words, especially the word of the day, behind their backs, as he, so will I, suffer them; till the harvest, seeing *the Lord is at hand.* But *let him that hath an ear hear what the Spirit saith unto the Churches,* and improve this to profit withall. So I come to the words themselves.

In which you have, first, the sad *news of the Child's death,* the Child is dead. *Secondly,* You have a *sharp challenge,* Why troublest thou the Master any further?

For the first, In it consider these three: *First, the time when this news came,* it was while *Jesus* was speaking, sad *news in the midst of a sweet Sermon is both sudden, sur-*

prizing and astonishing. You may be richly edified by his Grace, and instantly winnowed by his providence, and yet the one tends as really to thy future advantage, as the other seems for the present to be sweet and pleasant to thee.

The second thing you have here is the *Persons that bring the news*, certain that came from *Iairus* his own house that undoubtedly knew the thing very well, there is no place left for disputing, or doubting the truth of the thing, besides that natural propensity in us, to close with sad news, and our frequent experiences, that tells us that such reports seldom fail. Our Lord sees it fit to order his People's Trials so, as they may be of great weight in themselves, and of great certainty unto those that are concerned in them.

The third thing is the *Message it self*, the Child is dead, O how killing! and yet it does not wound: what a violent storm, and yet it settles, not shakes the godly Man's faith; It was the better for this dead Child, that the Father had two lives, not only that Natural Life, but also that Spiritual Life whereby he was kept close to his duty, and unto Christ in the midst of his tentation. Thus much for clearing to you the first part of the words,

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The ſecond thing conſiderable in them, *is the challenge*, which in their deep ſorrow and diſcouragement, upon what they had ſeen, they give to *Iairus*, *Why trouble you the Maſter any further?* Where, firſt, you may ſee *their reverence* and *reſpect*, they call him *Maſter*. *Secondly*, You have their *miſtake*, *viz.* in that they thought that it was troubleſome to *Chriſt* to be imploy'd about his work. *Thirdly*, That this was not only their *thoughts now under the tentation*, but that it had been their thoughts of this buſineſs all along, that *Iairus* would trouble himſelf, and the Maſter too, but to no purpoſe, and meerly out of a humour, not in any rational way: for the Child is dying, when he goes to Chriſt, and now is dead, after he has put him to much trouble about it. Thus much for clearing the ſecond and laſt part of the words.

I ſhall only ſpeak unto theſe three points of Doctrine. The firſt point is this, That a work happily begun and countenanced by Chriſt very much, may meet with many ſad things, and fall under a cloud, before it come to a cloſe.

The ſecond Doctrine is this, That the Trials that attends Chriſt's work, makes many heart-diſcoveries.

Thirdly, That all the deaths and tryals that befalls Christ's undertaking, are for his glory, or thus, glory grows out of them; they must pay this rent to him that is the Soveraign disposer of them.

I return to speak unto the first point of Doctrine. There is a happy begining here, as you may see from *Vers.* 22, 23, 24. and yet here the Child not only grows worse, but dies, *the Child is dead:* there is the cloud that passes over the concerns of Christ in this undertaking of his. The like you may see in many of our Masters undertakings, whether it relate to his publick work towards a Church or Nation in the general, or else to a particular work of grace, on particular Souls. For the first, you know that his delivering his People out of *Egypt*, had a good begining, yet came under many clouds, ere it came to a close.

The Lord at first *appears* to *Moses*, he *speaks to him*, he tells him *he had seen the affliction of his People*, and that he would *come down*, and save them, he sends *him to treat with Pharaoh* about this thing, he convinces many of the Enemies, that the Land suffered for their cruelty used to the People of God, and that this was the finger of God. This was a good begining, and yet the work

grows

grows worſe, their bondage becomes heavier, than before; and truly it is ordinary that it is darkeſt before Day-break, and the ſhadows flee away. A ſecond inſtance to prove this, is that of *Ezra* and *Nehemiah*. The Lord ſtirs up Authority to give encouragement to thoſe that had any reſpect to the Temple at *Jeruſalem*. And firſt, The *King gives Commandment to them to go and build*. Secondly, *He provides them what things neceſſary for advancing of the building*. Thirdly, *He commands all his Subjects to advance the building, by contributing each to it, according to their capacities*. Fourthly, The poor Heathen People, they willingly give in their help and concurrence; There's a good begining, yet you ſee within a little while, the haters of *Zion* miſ-repreſents the work, calls the City a *rebellious* City, and ſo *obtain an Order to cauſe them to deſiſt from the work*; This interruption was a darkning Cloud, that paſſed over the concerns of God at that time. And what ſhall I ſpeak of Chriſt himſelf, they highly eſteem him, they wonder at what he does, they will make him a King, and anon they crucifie him. And as it fared with the green Tree, ſo it fares with the dry. As to his particular work in ſouls, how is it

like the Diſciples going to Sea; it is very calm at the begining, *for our Lord will not let ſome go to War in the firſt Year of their Marriage*, but when they are going on, and making progreſs, the Winds riſe, the Ship fills with Seas, and then they exſpect nothing but death. And this Note, That ſuch as are brought in to Him by his ſtill Voice of the Goſpel, and are drawn to him by his Cords of Love, do uſually meet with ſome remarkable humbling diſpenſation, after that the Work is happily begun in them.

In Proſecution of this Point, I ſhall ſpeak unto theſe *Three* Things.

Firſt, I ſhall ſhew you what good beginings there may be at firſt undertaking of a work, or at our firſt putting a work in Chriſt's hand.

Secondly, I ſhall ſhew you that it may grow worſe with this work, after all *theſe good beginings:* It may grow worſe than ever it was before, *The Child is dead.*

Thirdly, Why is it that our Lord orders his concerns thus, that after they have had a good beginning, yet they grow worſe, and die.

For the firſt of theſe, What is that good begining, that a work may have in a Church

or

or Nation? For answer unto this, I say, *First*, It's a good begining when Persons concerned about this work, brings the work to *Christ*'s Door; It's said they brought all their sick and diseased unto *Christ*, and truly the Disease is more than half cured, when it's laid at *Christ*'s Feet, *Rise, take up thy Bed and walk*; may be *Christ*'s next word to such a soul; It were good, if so it were with us: If we could trust him with his work in our souls, he would direct our thoughts, and in due time he would bring it to pass.

A second excellent thing, that is, *a good begining*, is this, when a Soul upon seeking in to *Jesus*, the Lord does finde him, *He that findes me, findes life, and obtains favour of the Lord. Iairus* findes *Christ*, when seeking him. It is that which galls a Cross, and breaks the Heart, when the Soul, under the perswasion, that *help only* is to be had in Him, *cannot finde him*, Job 23. 3. *O that I knew where to finde him*, Vers. 8, 9. *Behold I go forward, but he is not there, and backward but I cannot perceive him. On the left hand where he doth work, but I cannot behold him*: So *Song* 5. 6. *I sought him, but I found him not; I called for him, but he made me no answer.* But, O! how sweet is it when the Soul seeks him, and findes him, *Luke* 4. 42.

and

and when it findes him, it will not let him go, till it bring him unto its Mothers houſe. *Song* 3. 4. So *Iairus* here ſeeks him, and findes him.

A third excellent begining, is this, when the Soul is earneſt in its addreſſes to him, that is, much in intreaties, as *Iairus* was here, *Verſ.* 23. and as that Man, *Joh.* 4. 47. *He beſought him to come down* very earneſtly, as you may ſee, by doubling his requeſt, *Verſ.* 49. Our Lord never opens the Mouth to ask, and to ask earneſtly, but he has an open heart to give in ſupplies; As *ſeeking* is hopeful in it ſelf, ſo when attended with *ardency* and *zeal*, its *next neighbour* to *finding*, when he is asked for of the Houſe of *Iſrael*, then he accompliſhes his promiſes.

A fourth excellent begining that is here, and it's very hopeful, is this Man's humility, it's ſaid, *He fell at his Feet*, humility is the firſt ſtep to exaltation, humble your ſelves under the mighty hand of God, and he will exalt you in due time: There is a two-fold capacity in this excellent grace, in order to the obtaining of mercies. *Firſt*, It hides from ſtorms, by keeping the Chriſtian with a low Sail, like the lower ſhrubs, they don't meet with ſuch a Wind as the tall Cedar. *Secondly*, It's that which has the promiſe,

he

he ſaves all the meek of the Earth, the meek he teaches his judgements, the meek he teaches his way; *but pride goeth before deſtruction.*

A fifth excellent begining is this, There is *faith in the caſe*, if thou wilt but touch her, ſhe ſhall be made whole, ſhe ſhall live; It's ſad that that faith that ſhould be firſt at work in our imploying of *Chriſt* comes laſt: we exerciſe not faith for obtaining of ſtrength to prevail with *Chriſt*, when we are very ready, at leaſt for the faſhion, to bring in faith in the cloſe, to obtain the pardon of things both omitted and committed againſt the Lord. Note, whereever faith begins and puts work in Chriſt's hand, loving-kindneſs heals weakneſſes, and crowns all with bleſſedneſs.

A ſixth excellent begining, that you have here, is this, *Chriſt welcomes Iairus, and willingly and readily undertakes the work.* None more welcome to Chriſt, than the Man that comes to imploy him about his work; and there is nothing he more willingly undertakes, then work that belongs to his Office as Mediator; and there is no fear when Chriſt welcomes you, and undertakes all your works in you, and for you; come to him at mid-night, he is the friend

at mid-night, that will open to you, and ſupply your wants.

A ſeventh excellent begining here, is this, That *Chriſt gives Iairus a promiſe that he will cure the Child*; Not that the Childe ſhall not grow worſe, or die, but that die it, or not, he will cure it: *Chriſt*'s promiſes always leave a latitude for his Power and Wiſdom, to carry out the accompliſhment thereof, as it ſeems moſt conducing to his Holy end and purpoſe.

An eighth excellent begining that is here is this, That *Jeſus Chriſt preſently goes about it*, he is on his way to *Jairus* his houſe, and truly it's a brave begining, when *Chriſt* is on his way to *Jeruſalem*, and making haſte, ſo that all the Diſciples are made to caſt their Garments, (*Mat.*21.) and ſtrows them in the way before their triumphing *King*, Buyers and Sellers, may look for, turned over Tables, and turning out at Doors, when Chriſt's haſte makes Diſciples caſt their Cloaths; It's lovely to ſee *Chriſt* skipping over the Mountains like a Hinde, and like a Roe.

A ninth excellent begining here, is this, *He gives a freſh proof of his Power and Virtue*, in Curing the Woman with her Bloody Iſſue; This *Jairus* ſees, for confirming of his

his faith, and truly it's a great ground of incouragement to thee, when thou ſees as bad, as ſick, and as hopeleſs ſinners, as thou art, Cured by one touch of the Hem of *Chriſt*'s Garment.

A tenth and laſt excellent begining, is this, That *Fairus is kept at his duty, till his mercy comes*; he never parts with *Chriſt*, till he performed the promiſe, nor does he challenge him for preferring of others, that accidentally met with him in the way; It's our ſafety to adhere to our duty, and when his People are tender and conſcientious in doing their part, then *Chriſt* ſhall be found faithful in doing his, in his time, *Iſa.* 60. *laſt.*

Thus much for the firſt thing propounded, which is the bleſſed begining that *Fairus* met with, when he came to *Chriſt* about his Daughter.

I come to the ſecond thing propounded, to be ſpoken to, *viz.* that notwithſtanding of all theſe excellent beginings, the Childe grows worſe, and dies; Where *Firſt*, take notice of this, that now *Chriſt* ſeems *to break this bruiſed Reed, by doubling his burthen: before he was bowed down, as low as he could ſtoop*, even to *Chriſt*'s Feet, under the weight of a ſick Childe; now he has a hopeleſs-

like

like burthen of a dead Child. The Child is dead. And truly ſometimes our Lord, when he intends to take off thy preſent burthen that thou caſts over on him, he layes on thee another that is more preſſing down, and ſinking, that he may have the more mercy on thee.

Secondly, Now it ſeems the Poor Man's *expectation is fruſtrated, he expected news of a Cure wrought by Chriſt*, but now in the midſt of his expectation, the Childe dies, and this is very ſad, when the expectation of the poor Supplicant fails him, but it ſhall not be for ever; If it be of God, that ſaves the upright in heart, and grounded on a promiſe, as this is here.

Thirdly, Now it would ſeem, that, *His great beſeeching of Chriſt is in vain, as the People of the Houſe judged*, and it's a ſad Death to the People of God, when all their Prayers ſeem to be ſlighted, and when providence gives a check to them all, what might ſome now ſay? but as in the 22. *Pſal. He truſted in God that he would deliver him*; Let him do it now, ſeeing he delighted in him. Delays are not Denials, the Childe may die, and to thy ſenſe all thy Prayers may die with it, but you ſhall finde your miſtake in the cloſe.

Fourthly,

Fourthly, Upon the growing worſe of of the work, and the Child's death, this is very ſad, that now *Chriſt is not ſo good as his word*, he promiſed to cure the Childe, and now ſhe is dead, what is now come of the promiſe, this providence ſeemeth to deſtroy it; Note this, many ſad trials may fall out betwixt the giving of a promiſe, and the performance thereof: *Iſaac* muſt be ſacrificed, before the ſeed of *Abraham* be as the Sand of the Sea-ſhore for multitude.

Fifthly, There ſeems to be partiality and unequal dealing in the caſe; In that one that is in no ſuch hazard, and picks him up by the way ſide, without intreaties, or any ſuch wreſtlings, as he had about his daughter, ſhould be cured inſtantly, and in the mean time his daughter dies. Grace may act in a way of ſoveraignty to ſome, and yet in the ordinary way of duty to others, they muſt be firſt whom he will have firſt, though Chriſt cure one that makes not half of the buſling that thou makes; nor is not in ſuch a dangerous caſe; yet you muſt not offend, but wait upon him, acknowledging this, that he may do with his own what he pleaſeth, and improving his mercy to others, for ſtrengthning thy faith about thy own croſs, and thy deliverance out of it.

Sixthly,

Sixthly, That now *there is no probable ground of a delivery*, the Childe is dead, nothing now can be done, all probable ways disappear. This Death hides the promise, hides Christ, hides the duty, and hides the former gracious works that Christ had done, and fills all the House with darkness, crying and confusion, only *Jairus* himself a Person most concerned, hath the least burthen of his hopeless case, because in his duty, and with Christ, and truly the more improbable things appear to be, we should adhere to Christ the more, and hold our peace, till we hear what Christ will say, and say the same thing with him, he will work next.

Seventhly, This is very sad that all the friends next to the work are under grievous mistakes, being thus clouded with this dispensation; they mistake, even then when Christ was nearest them, when their duty was most call'd for from their hand, and when the work was neerest the recovery. In violent Fevers oft-times Persons rave most when neerest to a cool, so is it often with the People of God, they sometimes never rave, and speaks more idly, than when their mercy is within sight of them. I shall name these few mistakes, that these certain Persons were guilty of. *First*,

First, They were guilty of this miſtake, in that they looked on all *Fairus* Prayers, and Faith, that he had exerciſed in imploying of Chriſt, to be troubleſome to Chriſt, you have been *troubling all this time*, as the words import, for why ſhould they ſay, *Trouble Him no further*, if they had not thought it a trouble to *Chriſt* to be imployed as he was, truly we trouble Him by ſlighting Him, but never by praying to him, or believing in Him.

Secondly, They miſtake in this, in that they judge the cauſe hopeleſs and helpleſs, *The Childe is dead*, there is no help, there is no hope, but dead it muſt be, there is no hopeing againſt hope here, this diſpenſation makes them all to ſtagger, they conſider the death that is on the Childe, but does not conſider who has undertaken the Cure, nor his promiſe about it, and therefore they thus miſtake and faint.

A *Third* miſtake is this, That they judg that Chriſt can do nothing now, the Child being dead, if there had been any life, he might have preſerved it, but life being gone, he cannot recall it, this ſeems to be their very ſentiments upon the whole; and this is a very great miſtake, for moſt of our Lord's work is among the dead, he can

as easily revive them, as he did create them: one word does both; oft-times he by death brings to life; by breaking down, builds up; and by wounding, he cures; so that it's neither in vain nor irrational, as this challenge imports, to imploy Christ about *a dead cause*, a dead heart, or a dead Childe. The reviving of such, God works oft-times with men. Thus much for the second thing propounded, *viz.* the growing worse of the case and cause, now undertaken by our Lord.

I come in the third place to the reasons; why our Lord suffers a death to fall on his own concerns, and things to grow worse upon his undertaking of them, and that after so good appearances at the begining.

The first Reason why our Lord suffers things to die, and grow worse, and that after they have had an excellent begining, is, that he may give them a proof of his wisdom and power, when all their wisdom and power is gone, so that they know not what to do, for lack of wisdom; and they cannot do what they know, for lack of power and strength; this *Job* acknowledges, *Job* 12. 13. *With him is wisdom and strength, he hath counsel and understanding.* Oft-times

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the People of God are diſcouraged when they ſee both wiſdom and power upon the other ſide, yet our Lord by ſome ſuch experience like this that is in my Text, makes them ſee that there is wiſdom and power both on their ſide, *Iſa.* 31. 2. *Yet he alſo is wiſe, and will bring evil, he will riſe againſt the houſe of evil doers*, he will ſhew them that he is ſo wiſe, that he knows how to advance his work by all the ſtops and deaths that it meets with, and how to inrich his People by impoveriſhing them, how to inlarge them by all their impriſonments, and how to give them meat out of their eaters; and he will give them a proof of his power in ſupporting them, when their croſſes are ſincking and diſcouraging; yea, ſometimes our Lord ſmiles at the tryal of the innocent when it's moſt violent, becauſe thereby an occaſion is offered him, to make known his Wiſdom and Power, in ſupporting and delivering of his People, and bringing them at laſt to a wealthy place: This is the firſt Reaſon.

The ſecond Reaſon of the Point is this, when our Lord has happily begun his work in a Nation, City, or particular Soul, he ſuffers it to grow worſe, and to die in appearance, to check and reprove Perſons that are

imployed, and concerned about that work. Now there are these five things that need a rebuke in Persons concerned in Christ's undertakings. The *First* is this, when his work prospers, and when he grants his people abundance of encouragement, then his *People, they begin to exalt themselves*, they forget the Apostle's Exhortation, *Be not high minded, but fear*, and so exalting themselves in *Baal*, they dye, this brings a death upon them, *Hos.* 13. 1. It's a very ominous thing to the Church of God, when the Daughters of *Jerusalem* walk with outstretched Neck, and play the wanton, till they provoke the Lord to kill them with thirst: *I will slay her with thirst, she shall no more come at her Idols*, *Hos.* 2. Why? because they had waxen proud and wanton against the Lord: So *Psal.* 78. 61. They grow proud of external Ordinances, they look more to the Ark, than the God of the Ark: They glory in the Holy Mountain, and forget the God of it; Well, what does our Lord in this case? To check their Pride and Wantonness, He delivered His Strength into Captivity, and His Glory to the Enemies Hand. *Secondly*, He carries on His Work thus to check His People's carelessnesse and sloathfulnesse about the

the work, when they come firſt to imploy Chriſt, they uſe to intreat him greatly, and then our Lord gives them encouragement, but ſo ſoon as they get a little of this *Opium*, this ſleeping drink, they fall preſently careleſs, and indifferent, and laye by the work: whereupon the Lord ſuffers a death to fall upon his *People*, *and ſends them the dreadful* alaraming newes, *The Ark of God is taken, the Glory is departed from the Sanctuary*, That by this death on his own work he may revive thy Prayers, increaſe thy tears, and double thy actings of faith that have been dead with thee this long time: Our Lord loves not to ſee Miniſters ſleeping, and Profeſſors doting, when he is riſen up to the prey; And therefore, though he had given us never ſo promiſing beginings, he will put a ſtop to his work, till he make thee that art the Miniſter or Profeſſor, riſe up and ſhine in thy duty, when he is riſen up, and is ſhining in his Sanctuary, *Hoſ.* 5. 15. *In their affliction they will ſeek me early. Thirdly*, It is to check their ſelf-ſeeking, ofttimes when we meet with encouragement in his way, we become ſelfiſh, and too much mind our own things, this provokes him to ſend a death on them, ſome hug their Children till they kill them, ſome are ſo

taken up with their own things, that they leave Chriſt alone, *Joh.* 16. *laſt*. Thereupon is it that our Lord layes a death on that thing that thou loves more, ſeeks more, delights in more than thou does in him. It's ominous to his Work and People, when Perſons intruſted with his glory, do mind their own things. If you do, our Maſter will check this in you, by bringing a death on the work, and on all your intereſt alſo, that you minded more than the work, which ſhould have been your principal intereſt. *Fourthly*, To check our unbelief, oft-times we commit our work to him by faith, but we do not exerciſe this faith unto a patient waiting for the Lord, they that believe make not haſte, that is, that keep faith in exerciſe about the work, but truly however there be ſome acts of faith put forth upon our firſt imploying of *Chriſt*, and the encouragement that he beſtowes upon us, yet we don't keep up this excellent exerciſe of faith, and thereupon we, and the Childe, and all dies; O that we could mind theſe two words, *viz.* his firſt word, *Mat.* 11. *Come unto me*, &c. His laſt word, *Joh.* 15. 4, 5. *Abide in me*. When we turn off from him, he turns out death, with a Commiſſion to ſeize on all

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our glory, as a ſufficient check to our unbelief that cauſes us thus to depart from him. *Fifthly*, He ſuffers a death on his work to check the carnality and earthly mindedneſs that may be found amongſt Profeſſors, which is the great cauſe of this untender walking and backſliding, that makes the Name of God to be blaſphemed among the Heathen, *Rom.* 2. 24. *Tit.* 2. 5. So 2 *Sam.* 12. 14. Thou haſt given occaſion to the Enemies of God to blaſpheme; and to ſay of the Profeſſors of this Generation; Loe, ſuch a People are become like unto us. Now to vindicate his own name thus reproached and blaſphemed, he cauſes a death to ſeize his work, and ſo ſanctifies his Name in the ſight of all the Nations, that are aſtoniſhed at this; not knowing the thoughts of the Lord in all this. Thus much for the ſecond Reaſon of the Point.

The Third Reaſon is this, That by theſe deaths on his own work, he may let them ſee how much he is provoked, when to correct and chaſtiſe them, he will give up his glory unto captivity: Let the Childe die, and fooliſh men do what they can to diſſwade the honeſt waiter on *Chriſt* from having any more to do with him; *Trouble him no more, for all is in vain.*

The Fourth Reaſon is this, Thereby our Lord raiſes the worth and eſteem of his mercies in the hearts of his People; now he is gone, Did not our hearts burn within us, *while he talked with us by the way*; they had but low thoughts of him while preſent, but ſo ſoon as he is gone, they begin to expreſs their ſenſe of the mercy they formerly injoyed, but now they are deprived of it. We uſually never know the worth of a thing till it be dead, and then we would ſcratch them out of the Grave wherein they are buried, providing we might have them.

The Fifth Reaſon, why our Lord is pleaſed to permit a death to befall his undertaking, is to try his Peoples reſpect to their duty, and to try whether they will adhere to it, even then when in the way of it they meet both with ſad diſpenſations and diſappointments: you may hear this godly Man's practiſe ſpeaking thus, when they tell him the Childe is dead, well, ſays he, be it ſo, Chriſt has promiſed to cure him, he has admitted me to wait on him; I have come thus far with him, and found a dead Childe, I will ſtay with him till I finde a living, for although there be a dead Child in the providence, yet there is a living

Childe

Childe in the promiſe, I will hold that faſt, as it's my duty, I ſay, it's promiſing then, when a Chriſtian is cloſe and tender in his duty, and our Lord loves this very much.

The Sixth and laſt Reaſon, is to make us the more tender of theſe things, when he revives them again; you ſee, after they have made a good progreſs, and *Chriſt* hath given great ground of hope, death may overtake them: *The Childe dies.* It's a deſirable promiſe you have, *Zeph.* 3. 10. *They ſhall not glory any more, becauſe of the Holy Mountain*; We muſt neither undervalue, nor over-value his external concerns; true tenderneſs keeps off both extreams: And, if by under-valuing or over-valuing, you have provoked God, to permit deadning diſpenſations, to befall the Church of God, be ſure now to be more tender in improving Goſpel-ordinances, and a Goſpel-Miniſtery than ever you have been.

I come now to the uſe of this point: If it be ſo, that a work undertaken by *Chriſt*, countenanced and owned by him, may come under a death; Then you need not think ſtrange, if any ſuch thing happen unto you, in your progreſs to Heaven, after you have been revived, and inlightned, and got the work in *Chriſt*'s hand, there may a death paſs

paſs upon you: This is no ſtrange tentation, but what is common to men. Now, here I ſhall a little lay before you the hopefulneſs of your caſe, even then when it's helpleſs, as to you.

As to the hopefulneſs of our condition, though it's worſe with us now, than it hath been: Conſider, *Firſt*, That it's hopeful, though for the preſent helpleſs, becauſe we have brought it unto him, and put the work in his hand; Nay more, he hath taken it out of all our hands, as he did in the caſe in my Text; Did you not finde, that when you committed your way to the Lord, that then he brought it to paſs?

Secondly, Was not this a hopeful beginning, to ſee a People coming out of the fire, and from the Plague trembling, and melted down at Chriſt's Feet, then you ſpake trembling, and he exalted you, by ſending forth from theſe flames, the cooling Waters of the Sanctuary, that run plentifully towards you, when the Goſpel had a free paſſage, by the Indulgence of the Supreme Authority, for ſeveral Years.

Thirdly, There was this hopeful beginning, *viz.* a Spirit of Grace and Supplication, poured out upon Miniſters, and Profeſſors, that made them beſeech him greatly, then every

every place you ſought him in, had this to teſtifie in your behalf, that you were there, and *did greatly beſeech him*; O what a brave ground of confidence is this in your dealing with him, that ſayes, *Ask what you will, and it ſhall be given to you.*

Fourthly, There was this hopeful begining, That upon your ſeeking of him, you did really finde him; ſometimes, it's true, you have been put to a little more diligence, and pains, before you found him; but, is there none in all the Church that can ſay, *I both ſought, and found him not*; And, I went a little further, *and I found him whom my Soul loves*: believe me, it's a hopeful begining, when you finde the Phyſician, and that giving you proofs, both of his ability and willingneſs to do your buſineſs for you.

Fifthly, There was this notable begining, when *Chriſt Jeſus* ſweetly welcom'd thee upon thy coming to him, and finding of him: Hath not Chriſt welcomed you by his great offers he hath made to you? He has offered you grace and glory at firſt word, and by his great promiſes for the future, I will never, never, never leave you, nor forſake you: Hath not he welcomed you, when he hath ſet you down before him?

him? and he hath ſtood ſo to ſpeak, ſerving you: No ſooner have you come in to the Banquet of Wine, but our Lord hath got up, and ſerved you with the fineſt of the Wheat, and with Honey from the Rock, thy fill. And is not this a good begining, and a Door of Hope, for the Travellers to *Zion?*

Sixthly, Was not faith in exerciſe, that if he would come and touch the Childe, it ſhould live; and truly, it's an excellent begining, when faith hath the firſt word, does the firſt work, and turns back, and tells the humble Supplicant, that *Mercy ſhall be built up for ever*, *Pſal.* 89. 4. *I had fainted, or I had done worſe, if I had not believed.* It's well with the People of God, when they have faith, to ſet againſt all the difficulties, and diſcouragements, that are in their way.

Seventhly, and laſtly, Is not this a comfortable begining, that you have in ſome meaſure been kept at your duty, notwithſtanding of all the growing difficulties and diſcouragements in your day, ye have not wickedly departed from his Commandments, nor refuſed the thing that pleaſeth him, whether it be his pleaſure that you ſhould bear his Croſs, or do him ſuch, and

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ſo much ſervice; Now, all theſe, and many more, doe witneſs how mercifully our Lord begins with you again, after he had purged you by the *Peſtilence*, *Fire*, and *Sword*; But,

What do I here? *The Childe is dead*, it's worſe with us than it was before: The Maſter hath been too long a coming, we muſt not any more make mention of the Lord, or of the Words of his Holineſs; Let all go, as *Agar* to the Wilderneſs, with the ſmall allowance allotted for them, and let them die there: Why, what is the matter? *The Child is dead, the work is dead, and all is dead with it:* And, here I would call you ſeriouſly to conſider the cauſe of this, and mourn for it before the Lord, in ſo far as it's a culpable cauſe, and then adore it in ſo far as Soveraignty is to be ſeen in it; Have Miniſters fallen dead, do they ſtagger, and grope as at Noon-day, are Ordinances dead, and is the Comforter that relieves the Soul far away from them, are Providences, Mercies, Croſſes, *&c.* all dead; Why, Is there not a Cauſe?

And, *Firſt*, Are not all of us found out of the duſt, we have grown proud, and kicked at *GOD*'s Ordinances and Judgments: We have forgot that the Root bears

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us, but not we it, and have ſaid, *We are Lords, we will come no more unto thee*, Jer. 2. 31. Now when a People thus provokes him, what can be done with them, but to bring them low by one ſad death on them or another, that he may exalt them again in due time; Let a People ſhake off Humility, they thereby break the precious Box, wherein all the reſt of the Graces are kept; break this, and fall proud, then inſtantly all the reſt of your graces vaniſh unto ſmoke. Therefore my advice to you, is that which you have, *Exod.* 33. 5. *Behold, I come up ſuddenly, and in a moment, to conſume you: Therefore put away your Ornaments, that I may know what to do unto you.* No Man can tell what can be done with a proud People, except it be to deſtroy them; yea more, they can deſire nothing from God, but what is deſtructive to them, either becauſe of the curſe, or becauſe of their abuſe of the ſame; Therefore be not proud leaſt your bonds be made ſtrong, leaſt he cauſe darkneſs, and you ſtumble upon the high Mountains, when its black darkneſs, as the ſhadow of death, *Jer.* 13. 15, 16.

Secondly, Is there not a death on that concernedneſs of Spirit, and ſeriouſneſs that was amongſt the Lord's People at the beginning,

gining, where is that earneſtneſs in your going about of duties; who amongſt us does greatly intreat our Lord to go down, and heal our ſick, or revive our dead? Are there not certain, that proceed from our hearts every day, and tells us, that our convictions are dead, that our conſcience is almoſt dead, that the Power of Godlineſs is almoſt dead, if not altogether, and which is worſt of all, do preſs us to give over duty, as a thing that is troubleſome to the Maſter; and alas, it's becauſe it's troubleſome to us, and to this luke-warm and indifferent temper, that cannot endure painfull diligence in the ways of God.

Thirdly, At our begining, we ſought and found him, but now what hath befallen us; May we not call out with *Eliſha*, where is the Lord God of *Elijah*: And with *Job*, O that we knew where to finde him, or is it not worſe; The Lord hath hid himſelf, and we are not troubled, our hearts doe not break, when we hear dead Ordinances, dead Providences, dead Hearts, dumb and ſilent Rods, calling thus, *He hath forſaken his Houſe, and made every one of us walk like blind Men, becauſe of our iniquity*, Zeph. 1. 17. O that at length we could lay this to heart!

Fourthly,

Fourthly, At the begining he ſweetly entertain'd us, he ſpoke to us, and gave us promiſe, and told us that he was with us, while we were with him, but now the caſe is grown worſe; we ſpeak, but he makes us no anſwer, or then its a terrible anſwer we meet with: And which is worſt of all, we are become ſo dead, that we either care not for his anſwering of us, or fear it not when it is by terrible things in his righteouſneſs.

Fifthly, Did we not enter on our duty, with ſome meaſure of faith, that if he would but put to his hand to the *wound*, it ſhould be healed, but ah, what do I hear? *Trouble Him no more.* This tells us that faith is gone, and that love is grown cold, is not faith ſcarce to be found, and hath not the love of many waxed cold? And, if ſo, Is it not worſe with us, than it was? and ſhall we not dread and fear what may be the end thereof? Surely at beſt, ſuch ſhall not be witneſſes to his immediate act in reviving of the Childe.

Sixthly, and Laſtly, The Day hath been when the People of God conſulted their duty, and did keep cloſe to it, as *Fairus* did, not regarding tentations and diſcouragements; but now have we not ſeparated

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our hearts from him, and when we call for Ordinances, do we seek him with the heart? What should all these things do unto us, if we had them, seeing we fear not God, and are so careless of our duty.

A *Second* Use is this, To intreat you to take courage, mind the days of old, and how sweetly *Christ* welcomed you, when you came to him, mind his promise, there is life in it for a dead work; Remember he is on his way, wait for him, and what-ever be the tentation slight it, and keep close by *Christ*, till you see the end of the Lord in all this.

The last thing I shall recommend to you in the behalf of his dying work, shall be to call you to do what you can to strengthen what remains, *Rev.* 3. 1. and to *revive what is dead*: Now there are these *Six* things, I would plead for at your hand: The *First* is, Attend it with a mournful eye, *Zeph.* 3. *Mourn for the solemn Assemblies*: If *David* did weep after the Heir of *Abner*, and if *Phinea*'s Wife mourned for the departing glory, when it was vail'd over, and small; how much more should we weep for the departing of the glory of the second House, that is far more glorious; Let us write down *Ichabod* upon all our enjoy-

ments, and refuſe to be comforted, till the Ark be returned.

Secondly, Let us attend it with a lively faith, that he will revive it again, *Pſal.* 138. 7. *Though I walk in the midſt of trouble, thou wilt revive me*, Hab. 3. *Revive thy work in the midſt of the years*, Pſal. 102. Exerciſe faith on this, that he will appear to build up *Zion*, and *Mich.* 7. 8 9. *Though I be in darkneſs, yet the Lord will be a light unto me*, and act as thoſe that have the faith of this Reſurrection, and reviving of his work, as *Joſeph* did, *Heb.* 11. 22.

Thirdly, Love it, though in the Grave, and ſtinking there. O for love to it! This would conſtrain you (1 *Cor.* 5. 14.) to bear, indure, and do all things; Love thinks it can never do enough for *Chriſt*, and for his intereſts.

Fourthly, Be patient till the coming of the Lord, *Jam.* 5. 8. 1 *Theſ.* 1. 3. 1 *Co.* 13. 13. This is a fit attendant on the Grave of a dead work, till ſuch a Reſurrection, *Act.* 26 6, 7. *Job* 14. 7. 14 It's as the Angel that ſtood by *Chriſt*'s Sepulchre, that ſayes to you, *Fear not, you ſeek* Jeſus, *you wait on him, you ſhall meet with him at* Galilee, *as he promiſed to you.*

Fifthly, Labour to keep them alive in the ſerious

ſerious ſtudy and practiſe of holineſs in thy private walk. *They that know the Lord ſhall do exploits*, Dan. 11. And this is a noble exploit, when you can preſerve *Chriſt*'s intereſts, and the intereſt of holineſs, alive, even then when all the outward concerns of both are dead; *Holineſs becomes thy Houſe, O Lord, for ever*, *Pſal.* 93 *laſt.* for ever, under deaths and dangers: This does admirably beautifie the Houſe of God.

Sixthly, Labour for a Chriſtian Spirit, a Spirit of Zeal, not tainted with the fear of Men, nor ſatisfied with any thing that is only of private concernment, a ſhrinking low Spirit very much diſhonours ſo great a Leader and Commander as Chriſt hath been unto us.

And to ſhut up this, There is (*Firſt*) this that may encourage you to it, that *Chriſt* is moſt willing to engage an Advocate to plead the Cauſe, and vindicate the innocency and integrity of ſuch a People, that are thus imployed about his dying work: 1 *Sam.* 2. 30. *Them that honour him he will honour*: we ſhould lay honour, and all at the ſtake, for honouring of him; and then expect the performance of that promiſe, *Pſal.* 37. 6. *He ſhall bring forth thy righte-*

ouſneſs, and thy judgment as the Noon-Day. So *Iſai.* 51.22. *Jer.* 50.34.

Secondly, What ever coſt or charges you are put to about this work, it makes all for your ſelves, and your beſt intereſt, *Iſai.* 32.8. *The liberal man deviſeth liberal things, and by liberal things he ſtands. David* he ingages to build God a Houſe: Nay, ſays the Lord, *I will build thee an Houſe,* he will render double unto thee thy loſs, for *Chriſt* ſhall be gain, and thy gain and purchaſe thou makes in denying of *Chriſt* ſhall be loſs, *he that ſaveth his life ſhall loſe it.*

Thirdly, If thou wilt thus concern thy ſelf about this work, thou ſhalt have the moſt early diſcoveries of the reviving of this work: *Zach.* 2. *Go tell this young Man the Houſe ſhall be builded up;* and you know *Mary* that was much concerned about a dead Chriſt, gets the firſt news of Chriſt's Reſurrection.

Fourthly, Thou ſhalt be of all the moſt uſefull and bleſſed Chriſtian, and a bleſſing to others in thy Generation: *The bleſſing of him that are ready to periſh, ſince the widow ceaſed, ſhall reſt on thee, Job* 29. 13. *I ſhall be as the dew from the Lord, as ſhowrs on the graſs that tarrieth not for man.* Mic. 5. 7. Though Ordinances dye, and all fail, y

you shall rejoyce in the Lord, Hab. 3. 18. Thus much for the first thing propounded unto you.

The second thing that I observe here, is the effect, that this death produceth on the Friends of *Jairus*, it works manifold discoveries, they say to him, *Why troublest you the Master any further?*

The Doctrine is this, *That the tryals and dark dispensations, that befalls the work of God, makes many discoveries, and does wonderfully lay open the hearts of the fainting friends of the work*, Luke 24. 21. The death that passed on the Prince of Life, did discover the hearts of the Disciples *But we trusted* (said they) *that it had been he which should have redeemed Israel:* And why do you not yet believe the same? O, say they because he is dead: What then? his death is the only way to restore the Kingdom, but this they were ignorant of: So *Luk.* 2. 35. (*Yea a Sword shall pierce thorow thy own Soul also*) *that the thoughts of many may be discovered. Isai.* 8. 15. The tryals then did bring discoveries, *and many of them shall stumble*, Psal. 73. 2. *David's* tryal did discover him, and *Jer.* 25. 15, 16. *They shall drink, and be mad, because of the Sword that I will send amongst*

them: The croſs Providence of God makes them go mad.

Here, *Firſt*, I ſhall ſhew you, why it is that ſuch croſs Providences prove ſo diſcovering. *Secondly*, I ſhall ſhew you, what it is that they do diſcover, viz. their manifold miſtakes about the work. *Thirdly*, Why is it that ye do thus miſtake?

For the Firſt, Why is it ſo? I anſwer, Firſt, *Becauſe thereunto they are appointed*, Amos 9. 9. *I will ſift the Houſe of Judah:* He permits them to fall out, for this end; as in *Job*'s caſe, he permitted Satan to vex him, to diſcourage him; yea, he actually concurs in his own holy and ſpotleſs way, with the inſtruments imployed about theſe things. 2 *Chro* 32 31. But, *God left him, to try him, that he might ſee what was in his heart.*

Secondly, It is, *Becauſe then the work of God falls under ſad cenſures from the enemies of it, becauſe of which, a death on the work proves very diſcovering to the friends of it.* Enemies ordinarily count it their intereſt to expoſe his work to all the ignominy and contempt imaginable, that in the abomination thereof, a foundation may be laid for excuſing and commending themſelves, for delivering the World from ſuch a burthen.

Thus

Thus they did with the green Tree, when they designed to put the Lord of Glory to open shame, what *Art* had they to load him with all manner of ignominy, both before, and after his death: foretold by a Spirit of Prophesie, *Psal.* 22. 6, 7, 8. And exactly fulfilled, *Mat.* 27. 26. 28, 29, 30, 31, 37, 39, 41. And so they do with the dry Tree: 1 *Cor.* 4. 9, -13. They were esteemed as the filth scraped off shoes, every one had some filth to cast upon them, *Psal.* 55. 3. *They cast iniquity upon me, and with cruel rage they hate me.* Now, I say, it is this in a part that makes tryals and deaths on the interest of Christ, be so discovering, for this causes many strange thoughts of heart to be under a dispensation, that imboldens Men to say, as *Job* 4. 6. *Is this thy fear, thy confidence, and the uprightness of thy way?*

Thirdly, They prove discovering, *because of the dark providences themselves*; If either you will consider their nature, being compared to fire, whose light and heat is very discovering, *Zach.* 13. 9. *Ye shall pass thorow the Fire*, or if you will consider their measure, they are call'd perfect, and oftimes are such as begets admiration, and puts the upright Man to a stand, not knowing what to think or say, *Job* 17. 8. or if

you will consider their number, *Psal.* 130. 1. *Depths upon depths.* Psal. 34. *Many are the troubles of the righteous:* Now, if one of these be discovering, how much more a compleat number of them, and in their perfection, as in our day. Now, if it may be so under tryals, it's no wonder they prove discovering.

Fourthly, They are discovering, *because of the darkness that comes along with them:* The People of God meeting with such an unexpected blow, as is here in my Text, they are in the dark about God's mind and wonders, What can be his design in doing or permitting such a thing? They are in the dark about this, whether it be in love or not, and whether with the heart of an Enemy, or of a Friend, they know not; but that he will kill, and never revive his work again; *Mich.* 4. 12. *But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as sheaves unto the floor:* Jer. 8. 7. *My People know not the judgements of the Lord.*

Fifthly, This seems strange and proves discovering, *when they look on the instruments and means that are imployed in bringing this death on the work.* And, *First,* they are the worst of men, *Psal.* 79. 1, 2, 3. *The Heathen*

are come into thine Inheritance, &c. Hab. 1. 4, 13. *Ezek.* 7. 24. & 21. 31. Now think they, if God puniſh for ſin, then he lets the greateſt ſinners eſcape, and permits them to devour the Man that is more righteous than he; which diſcovered the Pſalmiſt, *Pſal.* 73. Or, *Secondly*, they are Perſons of neereſt intereſt, Perſons round about *Jeruſalem*, *Zach.* 12. 2. It's our Neighbours, *Pſal.* 79. and render to our Neighbours, *&c.* Now this conſideration makes ſtrange thoughts riſe in the heart, and proves very diſcovering, that friends to the work ſhould prove ſuch enemies to it, had it been an enemy I could bear it, *Pſal.* 55. 12, 13.

A *Sixth* thing that makes them ſo diſcovering, is, *the difficulty of patience under them.* If theſe men had patience, they might have waited till they ſee what Chriſt will do. Now he is come, but they being impatient, they diſcover themſelves preſently, and cry out, *The Childe is dead; Why trouble you the Maſter any further?* Remember therefore *Chriſt's* Exhortation, *Luk.* 21. 19. *In your patience poſſeſs your Soul.*

Seventhly, and Laſtly, This makes it very diſcovering, *The conſideration of the Saints intereſt in God, and in all the bleſſings of the New-Covenant, their former experiences of*

God's

God's gracious dealing towards them, and their confidence in God in their recourse to Him: All which you see here, as is clear from what I have said concerning this Man's resort to Christ at first. Now that our Lord should step over all these things, and give a blow to his own work, and let his own Patient die, it is very astonishing to a serious observer. Thus much for the Reasons, why this death is so discovering.

I come now to the Second Thing, which is this, What is it that is discovered in them by this death, that here they Preach?

For Answer to this, I shall name these Six mistakes, that by this tryal are discovered.

First, They mistake in that *they do challenge Christ, as one that had out-stay'd his time, and that how-ever he knew well how to cure a Disease, yet he knew not the fit time, or may be mistaken about the season, and come too late to do any good, the Child is dead:* Sir, You should have come sooner. *Christ* ever comes in a good hour, and his time is best for us, and his work both; and how-ever thou say, if *Christ* had been here, there had not been a Death on Ministers Ordinances and Professors, yet it's for the advantage of the Child, of the Father, and of all concer-

ned in the Childe, that the Childe dies, and ſo it ſhall prove, as to our caſe in the iſſue.

Secondly, They look on *Chriſt*'s delay, *as diſadvantageous to the work, and that is a ſad miſtake*; for all that Chriſt does, is for the furtherance of the Goſpel; let him kill *James*, and impriſon *Peter*, let him ſtay two Days, till *the Childe die*, that is the readieſt courſe, and the neereſt way to your promiſed reviving: Therefore you would believe, that his delays to do what he hath promiſed, and you have prayed for, do *advance his work, and not obſtruct, or ſet it behind*; for, that holds true in this caſe, *Deſiderio etiam celeritas in mora eſt*; It is true *The Captive exile haſteneth*, Iſa. 51. 14. But hold, ſays the Lord, *Verſ.* 15. *I am the Lord* that knows my own time, a red *Sea* cannot make me loſe an hour of my appointed time, therefore we ſhould conſtruct all Chriſt's actings to the beſt of advantages, and when ſenſe ſays the Maſter delays his coming, we ſhould ſay he haſteth, when ſenſe ſays he is breaking down, we ſhould ſay he is building up.

Thirdly, They miſtake in this, in that they judge Chriſt ſuch a *Perſon as can be troubled with imployment for the good of poor Creatures*,

Creatures, or his own more neer and dear concerns: Whereas there is nothing he loves more, than to be imployed; Give me no reſt, ſays he, *Iſa.* 62. 7. And this one thing *Note*, If any thing provoke him to be gone from us, and from theſe Nations, it is your not employing this Princely Mediator, that you may have your dead reſtored to life again, pleaſe him ſo far as to imploy him, honour him ſo far as to truſt him with your dead, He ſhall make your dead live, and together with his dead Body they ſhall ariſe. If you will not make uſe of him, prepare to anſwer his complaint, *Joh.* 5. 40. *You will not come to me that ye may get life.*

Fourthly, Their pride and miſtake doe appear in this, *in that they judge it an irrational thing for the Father to pray, believe, wait on Chriſt about this Childe, The Childe is dead, Why troubleſt thou the Maſter?* This *Why* imports that no Reaſon could be given for what he did; there was ſome Reaſon to imploy him, ſo long as there was any life in the Childe, but now ſeeing ſhe is dead it's unreaſonable that you ſhould *trouble the Maſter* to come ſo far: *Note*, if Reaſon will not go up to the Mount with you, leave it at the foot of it, with *Abraham*'s ſervants and let Religion carry you up to the Hill.

Go

God, and there inable you to wait, till in the Mount of the Lord, it ſhall be ſeen.

Fifthly, They miſtake in this, in that they think, that *there is no help at all in Chriſt for reviving of the dead.* It's true, might they ſay, he can do much, but I doubt much, if he can do any thing to a dead work. This is a moſt ſilencing thing, *Ezek.* 37. 2 3. *Can theſe dry bones live?* it almoſt, nay it altogether non-pluſſes the Prophet, and makes him ſay, *Lord, thou knoweſt, for I know not*; though therefore the work be both hopeleſs, and helpleſs to thee, and in its ſelf, yet perſwade thy ſelf, he knows how to make *dry bones live, and ſtand up before him.* And therefore conclude nothing againſt thy imploying of him, but to the contrary, ſay, this is a work for *Chriſt*'s hand, becauſe dead, and none but he can reſtore to life again.

A *Sixth* and Laſt miſtake, is this, *That they refuſe to imploy Chriſt for their part, and do what they can to hinder others from imploying of him:* They not only ſlight Chriſt themſelves, but they do what they can to take off *Jairus* from imploying Chriſt any more; and truly this is all the help that can be expected from diſcouraged Unbelievers: Not only are they uſeleſs themſelves

ſelves to a dead work, but are hinderers of others, ſo far as lies in their power; And, howbeit Men have their plauſible pretences for this kind of deportment, yet our Lord will look on it, as a Helliſh complement, if thou ſlight thy duty to his dead work, and let it die and ſtinck both, becauſe thou art one that will not trouble him.

Thus much for the miſtakes, that they were guilty of, and it is well, if we be not guilty of greater, as I might ſhew you, if I did not ſtudy brevity, and had reſolved in this, to leave you to your ſilent Meditarions about the ſame. It's to be feared we neither think right, nor ſpeak right of Him.

And therefore in the *Third* Place, I come to ſhew the Reaſons, why they, and we with them, do ſo miſtake *Chriſt* in his working.

The *Firſt* Reaſon is this, Our *ignorance of the bounds that he hath ſet to all his ſtupendious acts of Providence in the Earth*: whereof ſee, *Jer.* 9. 24. *Know me, that I am the Lord which exerciſe loving-kindneſs, judgment and righteouſneſs in the Earth, for*

in these things I delight: Our Soveraign Lord hath set up these way-marks for directing us what to think and say, when his way upon Earth is hid, and in the deep waters, and his Foot steps none can see them; Let him kill, wound, cast down, or destroy, I am bound to say he is exercising loving-kindness, judgement and righteousness: And I will wait till he bring forth my righteousness, after he hath vindicate his own, that by our sins we have caused to be evil spoken of.

A *Second* Reason of their mistake, is, *Their ignorance of Christ's Order and Method in the well ordered Covenant*, which is this, to kill first, and then make alive, to raise a War, and then to create Peace in the Soul, to bring order out of all our confusions, and to inrich his People, by making them losers for a time: O! for hearts to admire this well ordered Covenant, wherein he hath ordered the death of the work, and the manner of it; the reviving of his work, and the method of it. It's an old sin, to limit the holy one of *Israel*; But, can you set bounds to the Sea? No more can you limit Him. If you set Briars and Thorns before Him, He will go thorow them.

A

A *Third* Reason, is, Our *ignorance of our own need, and of what the work stands in need of, to make it the more glorious.* Sometimes it's not the sickness of our friend, but the death of our friend that will awake us, and try our faith, which is more precious than finest gold: And sometimes, it's not our sickness and sores, but a death or at least such a cross that causes thee to choose strangling, rather than life, that conduces to that glorious end, that is on our Lord's heart concerning thee, as is clear in *Job*'s case, and *you have seen his end:* Now, I say, it's our ignorance of this, that makes us so mistake, and be ready with *Agar*, to put away the Childe, that we do not see his death, till this prudent Dealer, for his own exaltation, by his gracious providence refute our folly.

A *Fourth* Reason of our mistake, is, *Our ignorance as to Christ's undertaking, and of the promise he gives us when we imploy Him.* I will go down, says he, and cure the Child, but he does not promise that the Child shall not grow worse, or that it shall not die; He promises he will build *David*'s House, but he tells him, that if his Children transgress, he will chastise them with the Rods of Men. We look to the his-

part of the promiſe, but not unto the ſecond. We receive *Chriſt*'s promiſe, and we put our own Comment upon it, that deſtroyes the Text; But, ſhall it be as thou wilt? No. This is another cauſe of our ſtumbling, and fooliſh miſtake.

A *Fifth* Reaſon, is, Our *not holding faſt the Promiſe without ſtaggering*: Let all be dead, let *Abraham* be dead, and *Sarah*, as to the event of the promiſe, faithful *Abraham* conſiders not his own deadneſs, nor *Sarah*'s either, but he conſiders the life that is in all his promiſes, and ſo believes, and gives glory unto God; *David* ſays, *Pſal.* 56. *In God, I will praiſe his word, I ſhall not be afraid what fleſh can do unto me.* And you ſee *Fairus* holds faſt the promiſe, and this keeps him at his duty, when others ſtumbled, and did caſt a ſtumbling block in his way.

A *Sixth* Reaſon, is, *Their ignorance of the Perſon, now about the work, and that hath taken it in hand*: They thought that he was like ſome ordinary *Phyſicians*, that hath their *Opprobria Medicorum* and who, though they can cure ſome Diſeaſes, yet as to the dead, they thought there was no cure for them; they have very poor and low thoughts of him, and this made them

miſtake: If they had remembred, *that He can work, and none can let, and that there is nothing too hard for him*; they ſhould have anſwered their own challenge, and found there was Reaſon to trouble the Maſter (as they call it) more now, than ever before.

A *Seventh*, and Laſt Reaſon of their miſtake, is this, *Either they did not know, or now, being over-much affected with this ſad providence, did not remember, and conſider what cures he had wrought on others*; They ſtare ſo on the Croſs, that they looſe both eyes, *viz.* the eye of ſanctified Reaſon, and the eye of quick-ſighted Religion, and being thus blinded, it's no wonder they miſtake; I wiſh we have not loſt our eyes, our walking like blind Men, does dreadfully teſtifie againſt us: how comes it, that we have forgotten his wonderful works? What, hath he not done them? that we might ſet our hope on him, *Pſal.* 78. 7, 8. *That they might ſet their hope on God*: You are at a loſs, that have not ſeen his works, or if you have, you have forgotten them, and ſo cannot improve them, whereupon you ſtumble at Noon-day, as in the dark.

Before

Before I make any Application of this, I ſhall give you a word of the *Third* Point, which I drew from the event, compared with this Providence; The Childe is cured, and great glory redounds to *Chriſt* by it, great joy and confirmation to *Jairus*, and great conſternation, and aſtoniſhment to theſe that were ſo *complementing*, that if it had been their caſe, they would have troubled the Maſter no more about it.

The Doctrine is this, That what-ever deaths fall out on his work, as they make way for the brighter ſhining of his glory, ſo all tend to the advantage of the work, and of the friends that keep cloſeſt to it, as it is in *Chriſt*'s hand.

I ſhall not inſiſt on this, becauſe I ſhall have occaſion to ſpeak to this, when I come to the reviving of our *Lazarus*; Only a word may be ſpoken here: *Firſt*, To ſhew you, what are theſe pieces of glory, that ſhine in this iſſue from death.

Secondly, Shew you wherein the work was advantaged by this Method, that *Chriſt* did take, and then Apply it.

For the *Firſt*, I ſhall only name theſe *Six* Pieces of Glory, that ſhine the brighter

to us, becauſe of the tryals, and deaths that God permits to come upon his own work: The *firſt piece of glory that ſhines out of theſe tryals*, is *the glory of his wiſdom*: And, that, *Firſt*, In *wiſely timeing of them*, when his Peoples need calls moſt for ſuch a diſpenſation. *Secondly*, In wiſely ordering them, the Father's Croſs is, *Firſt*, to have a ſick Childe, and then it dies: He lays on, *Firſt*, the ſmaller tryal, and then the greater, and he does not lay them all on together, that ſhould ſinck us in a moment. *Thirdly*, In his wiſe and prudent way of governing us under them, *Ephraim* is as one that is uſed to tread out the Corn, and this he loves, but our wiſe Lord will have him to Plow, and be at harder work, *Hoſ.* 10. 11.

Secondly, The ſecond Piece of Glory that ſhines in this, is the *Glory of his Power*, his right hand ſuſtains him when friends faint, and when enemies plot and act againſt him, his Bowe abides in its ſtrength: Power can as eaſily revive the dead, as it can cure the moſt ordinary diſeaſe. Now his power is ſeen, *Firſt*, In ſtrengthning the faith of *Jairus*, that might have failed at the report of the death of his Daughter; and how conſpicuous is his *Power this Day*, in bearing up his People under their tryals, and in

ſtrength-

ſtrengthning their faith in the promiſe, may you not ſay his right Hand upholdeth you, and underneath are everlaſting Arms. *Secondly*, This appears in this, in inabling *Jairus* to *ſlight, and deſpiſe every tentation, that did meet him in the way*; they come, and tell him, the *Childe is dead, Why trouble you the Maſter?* He waves the tentation and adhears to his duty, waiting carefully on his Maſter, that had promiſed he would cure the Childe. *Thirdly*, In that *he does help, when all hope fail'd*: It's hopeleſs, there is no help for the Childe, yet he manifeſts his power, in doing that which they could not expect in reaſon, which they did not deſire, and that which they did not believe he could do. It is eaſie for our Lord to overcome both our faith and fear.

Thirdly, The third Piece of Glory that ſhines out of this Providence, is, *the Glory of his Juſtice, in correcting and chaſtiſing his own Children*: The Child falls ſick and dies, ſuch may be the ſins of his People, that to vindicate his juſtice and holineſs, he will give *up his ſtrength into captivity, and his glory into the Enemies hands, Pſal.* 78. The jealouſie of God is very great, and will not ſit down with reflections on his honour: he for the vindicating of his juſtice, hath for-

saken his house, and given the dearly beloved of his soul, to the will of his Enemies: This should make us fear and dread this Holy and Just God.

Fourthly, The fourth Piece of Glory that shines out of it, is the *glory of his faithfulness, in performing his promise, notwithstanding of all the impediments that were in the way.* Joel 2. *Strong is he that executeth his word, faithful is he that hath promised, and who will also do it*; he promised he would cure this Child, and before he do it not, he works a miracle; Our Lord can never be strained, he can easily over-come all difficulties, and discouragements that are in the way: Therefore let us hope in him, for neither his Saints weaknesses, nor Sinners scoffing, nor the difficulty of the case in hand, will hinder him, where his word of promise lies in pawn.

Fifthly, The fifth Piece of Glory that shines forth in it, is *the Glory of his Grace*: for Grace shines forth in all, both in his undertaking of it, in his carrying it on, and in his finishing of it: There was no Merit here at all, but *Christ* most freely undertakes it, and most freely accomplishes it.

Sixthly, The last Piece of Glory that shines out of it, is *the Glory of his Sovereignty*, in declaring that he hath the Keys

of

of Death, and the command of it, and can untie its bonds and set its Prisoners free; *O how blessed are the People whose God is the Lord*; I say no more of this; only comfort your selves with these things, and don't construe his work so, as to make any one of these, clash with the rest of them; and look upon all, as sweetly conducing to the accomplishment of the promise and the bringing about of his glorious designs.

I come to speak a word to the second.

Q. But wherein does this way of his, advantage his work?

A. First, In that this *makes his work more trying:* It tries the Father's faith more, it tries the faith of all his friends to purpose, when he lets a work die, or grow worse on their hand; It's a greater tryal to faith, to be lifting at a dead work, than when there is a little remainder of life in it, though faith triumphs most in difficult Cases.

Secondly, It *hastens the work:* For the Childe must die, before *Christ* come to do the work effectually: So, *Joh.* 11. He stays two days of purpose, that *Lazarus* might die, and thereby he hastens his great work that he designed, which was to make his Disciples believe the more in him.

Thirdly, It *magnifies his work*; when not

only he cures the ſick, but raiſes the dead to life again: This makes it a great work, he will ſet all die, that ſo we may be made to magnifie his work that Men ſee, *Joh.* 6.24.

Fourthly, It's for the advantage of the work, in this reſpect, *In that thereupon it appears ſo much the more to be the work of God*; His Work is oft-times call'd the Devil's work, but that all may ſee it to be his, he ſuffers it to die, and he does that for it, that neither Devils nor Men can do; and makes them confeſs, that *this is the Finger of God.*

Fifthly, It advantages the Work, *In that it makes it take a deeper impreſſion on the heart, than if it were but one ordinary Cure of ſome ordinary Diſeaſe.* Our God will do his work ſo, as it may make a laſting impreſſion on the hearts of his People: And therefore die it muſt, and then he revives it.

Sixthly, It advantages the work, becauſe *Thereby he does diſcover the Enemies of the Work, and what is in their hearts againſt it:* The two Witneſſes muſt die, *Rev.* 11. that ſo our Lord may make a diſcovery what the *wicked will do and ſay*, Now when the two Witneſſes, that *perplexed them, are gone*; *Pſal.* 2. Let us break his bonds, and as for this Man we will not have him to ring over us;

us; these be great Heart discoveries.

Seventhly, It advantages the Work, *In silencing all the Enemies of it*; Where is the Disputer now? Not one word in all their Heads: Till this end be, it can hardly be expected that our janglings shall be at an end: The cursings of *Shimei*, the railings of *Rabsache*, and the unbelieving disputings of Friends, shall at God's appearing, to build up *Zion*, vanish as the smoke, at the bright shining of the Sun.

Eighthly, In that it tends much to the confirmation of *Fairus*, who now sees that it's not a vain thing to seek him, that he is faithful that hath promised, and hath also done it.

Ninthly, and Lastly, It makes it a *publick work, and of publick concernment to all about them, which otherways had lodged within their own Family*. It shall be a rich advantage, when his appearing after all these deaths, shall be for the advantage of all the Nations, that shall behold his glory at his rising, and come bowing, and bending to him, and see, and say that he hath not done all this without a cause.

Now all I will do for *Application* of the two former Doctrines; shall be, *First*, To give you a word of caution: And, *Secondly*, To

To give you a word of *Direction*, how to carry, as it becomes the Saints, under this or the like Diſpenſation.

For the *Firſt*, I would Caution you againſt theſe *Six* Things.

Firſt, Take heed *that your faith fail not*, when the Wind and Seas begin to rage: It's not the raging of that roaring Lyon, nor the fury of the Oppreſſor, that indangers us ſo much as our fainting, *Pſal.* 27. 13 *I had fainted unleſs I had believed:* There is a ſweet Eliſis in the words. I had done I know not what, I had fainted, I had been overcome by tentations, I had turned aſide to the Flocks of *Chriſt*'s companions, unleſs I had believed to ſee the loving-kindneſs of the Lord in the Land of the Living. It was not the ſwelling Waves that made *Peter* begin to ſinck, but his unbelief. Faith would have triumphed in ſeeing its King ſitting on the Floods and Waves, *Pſal.* 29. 10. And ſing over that ſweet ſong, *Pſal.* 93. 4. *The Lord is mightier than the noiſe of many waters.* And, this you may be ſure of, that if you give glory to him by believing, he will give ſtrength unto you, *Pſal.* 29. 11. And inable you to wreſtle with him, and all your tentations, till you obtain the bleſſing, and truly according to our faith he deals with us, for

if at any time you find a breach made upon you, upon tryal you may find that unbelief hath made the first breach, in at which his Fatherly anger comes against thee, and you may thank your unbelief for making a way to it. This is the first word of Caution.

A second word of Caution is this; *However things grow worse with you in the way of duty, blame not your self for doing of it, you have enough to charge your self with, though you charge not your selves foolishly.* And as it is not good to be overmuch righteous, so neither is it good to be overmuch wicked. Neither blame thy duty so, as to disown it, or cast it off, though others call it a troubling of the Master, yet you should not do so to. It's a token for good, in reference to the reviving of a dead work, when thou art found lively in the duties that it calls for at thy hand. There is not a safer tentation, and none more dangerous, than when the Devil, or thy own Heart takes thee off from the use of promising means. This is the second Caution.

A third word of Caution is this; *Beware of having low & straitning thoughts of Christ, when thy Case is sadest:* and see that you alter not your thoughts of him, as oft as he seems to alter his method and way of *Pro-*

vidence

vidence towards you; Keep up *honourable* thoughts of him, believe he can do, and wait till you find that he will, *His Spirit is not ſtraitned*, for your half faith, he will work a great Salvation, *Mat.* 8. 2 3. *If thou canſt.* This Man doubts of his Power, and yet it does not hinder our Lord from curing him. We are all for our meaſures. If I could believe ſo, and ſo, then he would act, (and truly I wiſh more care were taken to add faith to faith) and yet I ſhould rejoyce to ſee faith, as a grain of Muſtard-ſeed, that ſays to this Mountain be removed, and it is ſo; our Lord is ſo liberal, that if he find true faith in his people, he works *great deliverances* for them, and by ſo doing increaſes their faith: Believeſt thou that he will do ſo, then caſt by the inſtruments of the churl, and deviſe liberal things of him, and for him. This for the third Word of Caution.

A fourth word of Caution is this; *Beware of cloſing with the tentation, till firſt thou bring it unto Chriſt.* This good man will not hear the voice of the tentation, until *Chriſt* hath done, oft-times betwixt the time of our firſt imploying of *Chriſt*, and *Chriſt's* finiſhing the work, there falls out great tentations: Now we muſt take heed of them, put them in *Chriſt's* hand, and anon he ſhall ſilence them

them, and bring thee out of the many waters. This for the fourth word of Caution.

A fifth word of Caution is this; *Never regard the temptation that would make thee cast off thy promised expectation. Jairus* expects the Cure of his Daughter, because *Christ* had promised it: The tentation says, Give over thy foolish and irrational expectation, for *the Child is dead*; yet he holds fast the promise, and his expectation built upon it. May it not be said to us, Where is now your hope? Ah, we are drawn off from our expectation, and therefore do we so much shift about, to change our way. This for the fifth word of Caution.

A sixth and last word of Caution is this; *Take heed least you judge it a trouble to Christ to imploy him about his own work.* Though thou *had nothing to put in* Christ's *hand*, but a dead work brought hither to be buried in a dead Man's place; yet take courage, it's not troublesome to Christ: And it's your honour and happiness, that Christ calls you to anoint his dead work with your faith and love, with your tears and prayers; and, then invites you daily to bring it unto him, who by one word can revive it again; Therefore judge it not troublesome to him, neither let it be troublesome to thee to imploy

him

him about it, or any thing else that concerns his glory, or his Churches welfare. Thus much for this Sixth word of Caution.

In the last place, I shall give you some few Directions, to help you how to behave your selves in your attending upon our Lord with a dead work on your heart.

The first Direction is this, As *Christ does heartily welcome you*, so *you should heartily welcom him*; come when he will, and as he pleases: Oft-times our first word to him, when he is come, puts him to the Door, or at least discovers new work for Christ, that he will do, before he do that which he principally came for, and which may be, to Answer thy Challenge, for coming too late, or to cure thy unbelief, that looks for nothing now at Christ's hand. Pray you welcome him in all his Ordinances, and in all his Providences, and say, blessed is he that cometh to us in the Name of the Lord. *We have blessed thee from the House of the Lord.* If you will but thus welcome him, the Angel shall do wonderfully.

Secondly, What-ever be *Christ's peculiar Method or Way, with thee, or with others*, be that *he makes it rain on one, & not on another*, that thy Fleece is dry while others are wet, *yet be not discouraged, more advantage shall re-*

dow-

down to thee out of the present death thou art under, than if there had never been such a thing. Only mind your duty; and as *Mary* said to the Servants, *Joh.* 2. 5. Speak never a word, but *whatever he bids you do, do it*; and all shall acknowledg that your wine that came last is the best. If before this you draw conclusions, and reflect on his work and discourage your selves, then you must judg again, and rebuke thy fool shrhaft, and learn henceforth more sobriety, than to judg a work before it be done.

A third Direction is this, *Hold fast the promise, and plead it, till the performance of it come*; our Lord takes one Day to make a Promise, and another Day for the accomplishment of it; there may be seventy years betwixt the making of the promise, and the fulfilling of it, all these died in faith, not having receiv'd the promise, that is the thing promised, *Heb.* 11. *end. Psal.* 119. Remember the word thou said'st to thy Servant, whereupon thou caused him to hope: *Iairus* does so here, and is confirmed.

A fourth Direction is this, *Look on all Providences as the accomplishment of the Promise, pro tanto*, and in part. If it be a cross Providence, then read the promise in it, *Psal.* 89. I will chastise them with the Rods of

Men,

Men, and if it be favourable, then see the promise, *Isa.* 54. 4,5. I have loved them with an everlasting love, and therefore with loving-kindness will I embrace them: There is a *promise* at the heart of every providence: Open up this *Golden Cabinet*, and therein you shall find the Cœlestial Jewels of the Promises; and with our Saviour, say, This and that Promise is this Day fulfilled, and I think our Lord is hastning his work, because this Wheel of Providence runs fast about; O what hath God done for us in a little time.

The last word of Direction is this, That *as our Lord designs His own Glory, and thy advantage, in all his Methods and Ways he takes:* So you must be tender of his glory, and give unto Him the Glory that is due unto his Name: It's the height of Robery, to rob Him of his Glory: And therefore all I beg of thee, is, to render to Him according to his goodness, and make the best of all this thou can, for thy own advantage: To His Name be the Glory.

FINIS.

John 11. 16.

--Let Us also go, that We may die with Him.

AS no Privilege can exempt his People from common Calamities, so there is no affliction but what indears the Believer unto *Christ*'s affection; beloved *Lazarus*, falls sick and dies, and sick and dead *Lazarus* is beloved, and remembred: Love cannot lodge forgetfulness, nor live at a distance from the Person beloved, especially when in misery; Therefore *Christ* must go to *Judea* to see him: It puts on courage, and will go in the face of danger: It arms Power, and stirs it up to act in the dead Man's behalf, and when at length it cannot be prevailed over by reason, it leads

it, and the great Masters of it, Captive: *Let us go down, and die with Him.*

q. d. Seeing he will be so wilful to go down, and by so doing, run on his own ruine; then, *let us go down, and die with Him:* And, this shall put an end to this wearied life we have, and finish all our sorrows.

For our present purpose, which is to hold forth the best and worst of things that are found in the resolutions of the People of God in the face of danger: I shall first shew you what this precipitant *Zeal is, as it's found in them.* *A.* 1. It's that which keeps the Soul from a *cordial closing with Jesus Christ, and his design for a long time*; they will not close with Christ here, in that which he call'd them to, for a long time, but disputes with him; it makes even Disciples of another mind from Christ for a time; Shall we pray that Fire may come down from Heaven? You know not, sayes Jesus Christ, what Spirit you are of: It's dull at present duties, that Christ calls for, however it may speak swelling words in hypocrisie.

Secondly, This precipitant zeal is such a thing, as makes men do all in a passion: It casts up consideration, and sober reckon-

ing, or acting in cold blood. This man must be taken when hot, or then he becomes as the *Smith*'s Anvil, that grows the harder the oftner it be beat: Though all should leave thee, yet will not I, says *Peter*; it was too passionate and precipitant, therefore he gets time to consider, when brought low for his iniquity. *Canis festinans*, &c.

Thirdly, This precipitant zeal consists in this, when Men (being at last perswaded to do that which Christ calls them to do) will over-do his commands, he calls them only to *go down with him*: Now, they that could not be perswaded to go with him, they will now go *and die with him*: *Quantum mutatus abillo Hectore*: And, this is most ordinary, Men are either hard to be perswaded to their duty, or else over-perswaded to that which is their sin and humour, rather than their work, either they will not do what is commanded, or when, in their fits of passion and foolish zeal, they will do more, he that will not go down at first, will now go down and die. Thus much briefly for the first thing propounded from the words.

The Second Thing, is, to enquire unto these things, that *were commendable* and real

good things, in this their resolution: *We will go down, and die*, &c.

The first commendable thing in this resolution, is this, That they are clear of *Christ*'s mind, and fully perswaded that he would have them to go down, before they resolve it: And, this is an excellent thing, when a Christian hath the mind of Christ. *Secondly*, When a Christian yields to the mind of Christ. *Thirdly*, When a Saint builds all his resolutions upon clear Light about his Master's pleasure: Now they see *Christ* is determined to go down, and they resolve they will go with him.

Secondly, There is much affection in it, we will go down and die with him: Love had made them quite all for him: Love had made them refuse all, and choose him: And, now it makes them in the face of dangers, cleave to him: Love knows not how to let the beloved, either go alone, live alone, or die alone; *We will die with Him.* And sometimes it would redeem the life of its beloved, by its own death; or if not, it will go to the Grave with him.

Thirdly, This is commendable in their resolution, that they resolve on the greatest cost they might be put to, they say not, *Let us go down, and be pursued with him*, or

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imprisoned with him, or fixed, or confined; but, *Let us go down, and die with him*. Death is the worst of it. *Let us go down*; we are resolved Christ shall not die alone, we have *counted the cost*, and are resolved on the worst of it: *Come let us go down, and die with Him*.

Fourthly, In this resolution of *Thomas* the Twin, there is much zeal, in that he is not only free for it himself, but he stirs up all the rest to their duty: *Let us go down with him*. Let it never be said that we would not follow Christ, others shall stumble, if we draw back, our Master will be offended, and we our selves disgraced; come, let us therefore *go down, and die with Him*.

Fifthly, In this resolution there was this commendable, That as they were not afraid of death, so they had hope in it, that it should put an end to all their other crosses, they eye the reward, and resolves on the worst, concluding that then it should be well with them, having ended all their Battels, and being entred into their Master's joys, an hundred fold here, and life eternal in the World to come.

A *Sixth* thing, that is commendable in this their resolution, is, that they put it in present practise; as they resolve it, so they

do perform it instantly, while the opportunity is offered: It's said, when resolutions die without performance of the thing resolved upon, especially when its present duty, and the opportunity of it, such as is hastning away. *Post est occasio calva.*

A *Seventh*, is their unanimity in the thing, notwithstanding of all their former disputes and debates against it, or the probable hazard that did appear in it; Let us all go down with him, as one man, and come of us what will.

Lastly, In that they thought it better to be with *Christ* in the midst of danger, than to be absent from him, and free of these, as they might suppose. Our security is in our duty, and our principal duty, the duty of duties, is to be neer to our Master, and to keep neer to Him. To let Christ go alone is our sin, our great hazard in going with Him, is of *suffering, which is none at all*, so long as our day continues. Is there not twelve Hours in the day? *&c.* v.15. Thus much for the second particular, propounded for clearing of this their resolution.

The *Third* Thing to be considered, is the weaknesses, or faults that are found in this resolution: *Let us go down, and die with Him.*

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The *First* fault that you may finde in it, is this, that there is little faith in it: It's true, there is some affection, but little faith, their affection to him, makes him look over infirmities, yet they are weak at the best in faith, or then they should have resolved to go down without any apprehension of dying. Christians may *lodge* unbelief under the *covert* of honest affections: Not so whether, may be, where even so, because it pleaseth thee, is *not to be found*; and sometimes our Lord answers all this with a *Get thee behind me, Satan.* The strongest basis of our resolutions, is our Faith; Love is sometimes very swift, but when it lacks the eye of faith, it stumbles, and oft-times runs into a snare.

The *Second* Fault you may observe here, is their ignorance; Come, *Let us die with Him*, is a fruit of their ignorance at this time: For, 1. This was not the time wherein he call'd them to die for him: The time is coming, *Joh.* 21. 18. When another *shall gird thee, and carry thee whether thou wouldest not*; but this time was not then come. Nor (*Secondly*) was this the time wherein their Lord and Master was to suffer, there were yet some hours of the day to run out; and till these were gone, there

was no hazard of ſtumbling. And, *Thirdly*, they were ignorant in this, in that they thought when ever their Maſter was to die, they muſt undoubtedly die with him; this is a great miſtake, he may let a death paſs on himſelf, and his intereſt, and yet keep his Diſciples alive, that they may publiſh and preach the Reſurrection of that cauſe and intereſt, when he ſhall be pleaſed to revive them again: They are the Seed that he ſowes to Himſelf, *Hoſ.* 2. 23. *I will ſowe her to my ſelf*, &c.

A *Third* Fault I finde, and you may finde it in this reſolution, and that's much diſſatisfaction and diſcontentment with the thing now reſolved on; they reſolve thus, not ſo much out of choice, as out of neceſſity: I queſtion not but they did chooſe this, and that it was their love that made them do ſo, yet there is ſomething like neceſſity in the caſe and diſcontentment: Let *us go down and die with Him*: He will be all our deaths, and his own both, ſavours of little contentment; They had rather *go, and die with Him*, than be without Him, but if they could have their choice, they would think it far better and wiſer, for *Chriſt* to go elſe-where, than to go to *Judea*: where they ſpake of ſtoning of Him the other Day.

A *Fourth*

A *Fourth* Fault that is in this reſolution, is this, in that it riſes more from their own apprehenſions, and fears about things, than from the right rule; it's not right, when we make our own jealous and melancholy apprehenſions, the rule of our expectation or reſolution; nay, ſay they, he will go to his own death, this was their apprehenſion, well then, *we will go with him*; you lack no more to make you miſerable, than to be given up to your own apprehenſions, about the Croſs. And *Note* this, that our apprehenſions about the Croſs, are ſider than the Croſs it ſelf, *Pſal.* 13. 1. *How long wilt thou forget me (O Lord) for ever?* This is our apprehenſion, but it is not in our croſs, *Pſal.* 77. *Wilt thou be gracious no more?* that is our misbelieving apprehenſion. If you go down, they will kill you, and us both; that is, their deluded apprehenſion: *I ſaid, I am caſt out of thy ſight*, Jonah 2. 4. This is but his deluded apprehenſion.

A *Fifth* Fault, is, their raſhneſs in it, *Let us go down, and die with Him:* They were raſh in it: And that, *Firſt*, In that they reſolve they will die, as if to die for *Chriſt* were ſuch an eaſie buſineſs. *Secondly*, They were raſh, in that they will die with him, when he did not call them to any ſuch thing;

Chriſt

Christ call'd them only to go down and see *Lazarus*; and, they now will die with him. *Thirdly*, In that they considered not, that *they must not, nor cannot die in Christ's company, if ye seek me*, Let those go their way.

A *Sixth* is, that they do reflect on *Christ*, as rash, inconsiderate, and wilful: *First*, As *rash*, in running himself on seen and felt hazards, he could not be ignorant or forgetful of that which the *Jews* offered to do to him the other day, yet down he will go: And say they, it must be to die. *Secondly*, As *inconsiderate*, that he should hazard himself and them both, to see one that was dead, and of whom they had little hope, or none that he should be the better for their visit. And, *Thirdly*, As wilful, that he would go down contrary to the judgment and desire of the whole Church; for all the Disciples had intreated, and done what they could to perswade him to the contrary: We would beware of any such thing as this, humble submission dares not say, What does thou and keeps up honourable thoughts of *Christ* in all his undertakings.

A *Seventh* Fault that I find in it, is this In that it did proceed from a desperate wearying of their present Lot, which make

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them content to rid themſelves of it, by ſharp ſufferings. Truly, it's a ſad thing, when we are willing to run our ſelves on ſufferings, becauſe of preſent diſcontentment with our condition. Take away my life, ſays *Elijah*, for I am no better than my Fathers: And *Job* himſelf was under this piece of weakneſs, *Job* 3. 11. *Why died I not from the Womb?* Jonah 4. 8. *It's better for me to die than to live.*

An *Eighth* Fault in this reſolution is this, In that they argue *a diviſis ad conjuncta*, they ſay, nay, *Chriſt* ſhall ſurely be killed by his Enemies: *Ergo*, So ſhall we. Now, this is moſt falſe every way; as the iſſue, in reference to both does clear: For, *Firſt*, Chriſt died not at this time: And, *Secondly*, When He died, they did not die with him, He having died to keep them alive; we would beware of this deceitful way of arguing againſt our ſelves, or our duty.

A *Ninth* Fault is this, that this reſolution carried not *Chriſt*'s word along with it, He had told them there is no hazard; Is there not twelve Hours in the Day? And he that ſtumbles, Does he ſtumble in the Day? They either in the heat of their paſſion, forget this word, or then did not conſider it ſo judiciouſly, as they ſhould, or might

might have done; and truly, when we slight *Christ*'s word, it's but sorry company we can be to *Christ*, when he is going down to *Judea*: And, *Secondly*, It's but a sorry expectation you can have in him. And, *Thirdly*, It's but a sorry estimation you have of Him; as is clear from that I have said.

Lastly, In that the thing resolved upon by them, was so contrary to *Christ*'s design in this whole business, they think *Christ* and they must die; whereas our Lord's design in staying so long, in permitting *Lazarus* to die, and in his going down, it was for their sake and advantage, that they might believe. Vers. 15. *Lazarus* is dead, and I am glad for your sakes, that I was not there, to the intent you may believe: There is nothing less in *Christ*'s design, in his dispensations about you, then what you fear; There is death in your apprehensions, but none in *Christ*'s design: O! for hearts to bless him for this, and to study his design more than ever we have done. Thus much for the *Third* Thing propounded.

I come now to the *Fourth*; What were the grounds and causes of this their Resolution? *Secondly*, What are the grounds and causes of the weaknesses and infirmities thereof.

For the *First*, What makes them so resolute, that they will go and die with him? *A.* 1. They had dedicated themselves to him, they had left all to follow him, and they knew there was none but he that had the words of Eternal Life. Now, dedication must be without retractation, or limitation; we must go whereso'ever he goes, as the Wife does with the Husband. 2*dly*, They thus resolve, because of their love and affection to him; they resolve, nothing but death shall part them, as *Ruth* said to *Naomi*, *As the Lord liveth, nothing but death shall part us:* A man that hath no love to *Christ*, may do much, and suffer much for him, but *he cannot go down and die for him, or with him*, and keep up his heart, when he sees both *Christ* and he must die. A *Third* Reason of this their Resolution, was this, because they know not how to live without *Christ*; and seeing he will go, we will rather go die with him, than live without Him: And truly, it's a brave thing, when the Christian is so much in love with *Christ*, that he can choose any lot or cross with Him, rather than a Throne, or Kingdom without Him.

Thus much for the Reasons or Grounds of their Resolution, *We will go down and die with him.*

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The Second Queſtion is, What is the cauſe of all this weakneſs, that attends ſo honeſt a reſolution? *A.* 1. They do not mind the word that Chriſt had ſpoken to them, and truly one great cauſe of our manifold failings, is our ſlighting of the word that he ſpeaketh to us. *Secondly*, They did not conſider that *Chriſt* had an appointed time for his work, which none could ſhorten or lengthen, ſo long as his *Twelve* Hours laſts, there is no ſtumbling, Verſ. 9, 10. *Thirdly*, They did not conſider *Chriſt*'s call, to work at that time, and in a ſuch a place, therefore they did miſtake, for if they had conſidered his call, they would not have keeped up diſputes with Chriſt; and *in fine*, fall unto ſuch a paſſionate reſolution, ſo full of reflections againſt Him. *Fourthly*, They did not conſider that a Man following his calling, (be the ſeeming difficulties what they will) He ſtears a ſafe courſe, 1 *Pet.* 3. 13. *Who is he that will harm you, if you be doers of that which is right*: Duty hath a double ſecurity in it; The *Firſt*, is from its own nature, it's of a ſecuring, and heart-keeping property, the word of his patience keeps thee, if thou keep it. And then *Secondly*, Your duty hath a promiſe annexed to it, which does ſtrengthen thy ſtrong holds

There

Therefore will I keep thee, *Rev.* 3. 10. And there be *Four* Things, that raſh Profeſſors are much doubtful about; The *Firſt* is, that if they go down to *Judea*, and follow *Chriſt* to a croſs, they ſhall not get their day finiſhed, nor their work either; but aſſure your ſelf, ſo long as you have a day, you ſhall have work; and ſo long as you have work, you ſhall have a day, as *Chriſt* particularly teacheth, *Luk.* 13. 31, 32, &c. *Go ye and tell that fox, behold, I caſt out Devils, and I do cures to day, and to morrow, and the third day I ſhall be perfected.* *Secondly*, They may be in doubt for whoſe cauſe this ſtorm is, but a Chriſtian in his duty, however he be not kept from difficulties, yet (following his calling) he is kept from the guilt of procuring them ſinfully. It may be our ſuffering, *to go down*, but it's not our ſin. *Thirdly*, One following his duty, may be aſſured of a bleſſing, but if you run out to ſuffering without a call, you can have no ſuch aſſurance. *Fourthly*, A man in his duty, may be aſſured of one, that will make up all his loſſes, in following of him; So ſays *Chriſt* to his Diſciples, *Not one of you that hath*, &c. *Mat.* 19. 27, 28. But a Man that runs on, ſuffering without a call, he ſhall ſuffer loſs, though he himſelf be

ſaved,

saved, as thorow fire, so that the clearness of God's call, *to go home*, if well considered, might have afforded them more peace then all the difficulties, they could meet with in their calling, can make void. Thus much for the *Fourth* Particular.

I shall come now to the Application of all.

1 *Use*. Here you may see and be informed about the case, and condition of the poor People of God, that are here represented by *Lazarus*, who not only sickned, but died, and did now lye in the Grave, and though there were some to condole and lament the loss of him; yet none there were that did, or effectually could bestir themselves for his recovery. O how many of us are dead, and have no more but a name, that we are living! *Rev.* 3 1. Is not the holy flesh gone from us? Is there not lewdness in our iniquity, for when he would have purged us, we would not be purged? *Ezek.* 24. 13. Is not the holy beauties from the Womb of the morning, gone? and not only gray hairs, here and there, but pale death, sitting as the King of Terrors upon our Eye-lids: Is not the beating of the Pulse Heaven-ward gone, and instead of these breathings, for so much

of

of Heaven every day, and for ſo much communion; Is there not a beating of the Pulſe and breathing of the Soul for ſo much of the World? For otherwiſe, ſaith one, I cannot live, and pay ſo much Rent. My Friends, if there were ſuch an intermittant Pulſe amongſt the ſick Patients in *London*, and of ſo long a continuance, I ſuppoſe, (with the conſent of the beſt *Phyſicians*) many ſhould be interred before they were really dead, our ſounding fits are likeſt them that *go down to the Pit*: Is not our ſleep ſo deep, that nothing but death ſeems to paralliel it? Shall I ſay that our friend *Lazarus* ſleepeth, *and not be miſtaken*, as *Chriſt* was? I tell you plainly *he is dead. And the dead of the Lord ſhall be many*, and is it not ſo now? you ſhould think it ſad, if in every Houſe the firſt born were dead; but, is it not a far greater lamentation, that in the moſt part of Houſes, Husband and Wife, Children and Servants, are all dead? And, is it not yet ſad, when in one Perſon, that was a pleaſant, lively Childe, there be many dead; as, dead faith, dead convictions, dead reſolutions, dead affections: O thou beautiful love, that was fair as the morn, clear as the Sun: what! haſt thou died for cold, in the midſt of a hot Fur-

nace, Hath not all the Flames of *London* kindled thee again? O precious tenderneſs, What is become of thee? died thou as a fool, by doting on Paramours. Oh inriching painfulneſs, and diligence in the ways of God, Haſt thou died? And, where now is the work of faith, ſeeing thou art gone? Where now is the labour of love, ſeeing thou art gone? Where now is the patience of hope, ſeeing thou art gone? Shall ever this Generation be exalted to honour, that are ſo negligent in buſineſs? You cannot ſtand before a King.

But ah, what ſmell do I find, *Lazarus* ſtincketh: O ſir, he hath been theſe four days in the Grave; nay, Ten, Twenty, or more Years in the Grave, and there is none to anoint him, that his ſmell may be as the ſmell of *Lebanon*, and as of a green Field, that the Lord hath bleſt.

There be three Queſtions I ſhall here propound, and anſwer them to you about this preſent caſe.

The *Firſt* is, wherein does the caſe in my Text, parallel the preſent condition of the People of God?

Secondly, What are thoſe things, that in this caſe the People of God muſt beware of?

Thirdly,

Thirdly, What are the duties, that in this caſe, are call'd for at our hand, concerning our friend *Lazarus?*

For the *Firſt*, There are *Seven* Things wherein the parallel does hold.

The *Firſt* is this, that in *Judea*, where poor *Lazarus* was the better for *Chriſt*'s company, and was willing to have him continue there, *Jeſus Chriſt* is badly entertained, they ſpake of ſtoning of him: And is it not ſo with the poor People of God this day, that where they have entertained *Jeſus* the Lord, and have been entertained by him, he meets with ſuch ſad entertainment; And, may it not be for a lamentation, that our Lord and Maſter ſhould be ſo badly requited for all the good deeds he hath done amongſt us? May he not ſay, for which of theſe good deeds is it, that you ſpeak of ſtoning of me? Is it for making you Chriſtians, when Pagans? Is it for making you Proteſtants, when Papiſts? Is it for making you ſerious and ſpiritual, when formal and carnal? *O tell it not in Gath, neither publiſh it in Askelon, leaſt the Daughters of the Whore ſhould rejoyce*; And what Nation hath uſed their Idols that are not God's, as we have uſed him? Do you thus requite the Lord, O fooliſh and unwiſe?

wise? And shall not his Soul be avenged on such a Generation as this?

The *Second* is this, While *Christ* was in *Judea*, it went well with *Lazarus*, he is neither sick, nor dies, nor stinks; so, while *Christ* was in his House, and amongst his People; O how well did it go with them! the Wall went up, and was builded, because the People of God had a mind to work: And as Error, that work of Darkness on the one hand, durst not appear before this shining Sun of Righteousness; so profaness, and all iniquity stopped her mouth, had nothing to say, but this, Surely *He is a great Prophet, and never Man spake as he speaks*; Did not then the barren sing for joy? Was not our Wilderness turned into a fruitful Field? Did not sorrow and sighing flee away? Did not we prevail as Princes with God? and we had Power with Men: Did not the poor and needy sing in our Streets, because of the joyful sound? Did not loving-kindness utter its voice in the morning? And was not our Song of his faithfulness at Night? O how can we remember these things, and not say with the Church, *Lam.* 3. 16. *For these things I weep, mine eye, mine eye runs down with tears*: But let us remember the days of old, and the

Hill

Hill of *Mizar*, *Pſal.* 77. and 12. Verſ. And rejoyce that ever he was with us, hoping that he is now for us, and will yet return unto us; *We ſhall be plowed again and ſowen*, *Ezek.* 36. 10.

The *Third* thing is this, That *Chriſt* being badly entertained, he departs from *Judah*. And, is it not ſo with us? Hath not our ſtrength departed from us? Hath he not forſaken his Houſe, *Jer.* 12. 7. and gone to his Place? *Hoſ.* 5. 15. Hath he not torne us, and gone away? It's long ſince Chriſt ſaid, *How long ſhall I be with you, and that I am wearied with holding in? I will depart from you; and woe to you, when I depart from you.* Are you yet ignorant of this? Or, will you command me to hold in Peace, becauſe we muſt not make mention of the Name of the Lord: If I ſhould, theſe ſpiritual woes of blindneſs, obduration of heart, unperſwadableneſs, deadneſs, dulneſs, and ſtupidity, Atheiſme and formality, ſhould call aloud in your ears: And theſe temporal woes, on all your civil intereſts, your trading, *&c.* ſhould call aloud to you; for, becauſe you were not ſenſible of the ſpiritual woes, God hath now ſmitten you ſo, as you do feel it, *Jer.* 10. 18. For behold, I will ſlinge out the Inhabitants

of the Land at this once, and will diſtreſs them ſo, as they ſhall feel it. But what ſhall I ſpeak of *Zion*'s barrenneſs, ſhe hath not a numerous iſſue, as when her Husband was with her: May ſhe not ſay, I have been in pain, and brought forth but Wind. The Work of Converſion hath been at a ſtand; what ſhall I ſpeak of the many ſpiritual diſtempers amongſt Profeſſors, as to matters of opinion and practiſe, and what ſhall I more ſay to the removing of the Spirit far from us, both in its influences and operations, time would fail before I ſhould give you a compleat account of the many ſad evidences of his departure: Only this I ſhall ſay, that thus it is, and thus it will be, until the Spirit be poured out from on High, *Iſa.*32.15.

The *Fourth* thing is this, That when *Chriſt* is gone, *Lazarus* ſickens, and dies; And is it not ſo with us? Hath it not gone very ill with us, ſince he departed? Have we not call'd, but he made us no anſwer? Have we not ſought him, but could not finde him? Hath he not been angry with our Prayers? Hath he not anſwered them with terrible things in his righteouſneſs? Hath he not made us ſick with ſmiting of us? And are not many things dead and buried,

ried, that uſe to be alive in our Souls? Is not that lively Conſcience dead, that uſed to be ſo lively in accuſing, or excuſing, as the matter required? Are not all our Lord's intereſts, and the intereſt of the Goſpel dead? Now, if the cries of the living will not awake us, let the cries of the dead at the head of every Street; I ſhall then look on it, as a token for good, when theſe things ſhall begin to be revived in the hearts of the People of God, by the pouring out of his Spirit upon them.

The *Fifth* is, That our Lord and Maſter permits all this to fall out, and ſeems never to Notice poor *Lazarus* his caſe, until it be altogether hopeleſs to ſenſe: Now he is dead, when Chriſt ſays, *Let us go down and ſee him.* And, is it not ſo with us this day? If I ſhould ask ſome of you, what are your thoughts of *Chriſt*'s carriage, I ſuppoſe it's ſomewhat like this; *Maſter, careſt thou not that we periſh?* You think *Chriſt* hath no care of his work and People. It's poſſible you may think it ſtrange, that *Chriſt* ſhould let it come to this paſs, *Lazarus* is dead, if he mind to do any cure on *Lazarus*; But what, is there any thing too hard for him? and if it be marvelous in

your eyes, muſt it be ſo in his? As our Lord is God alone, ſo ſometimes he loves to work his work alone, *Iſa.* 63. Amongſt all the People, there was none to help him; and when there is no Interceſſor, then his right hand brings ſalvation.

Sixthly, When *Chriſt*'s time is now come, for his appearing for *Lazarus* Reſurrection. The chief Men in the Church, and theſe that were as Doctors, in compariſon of the reſt of *Chriſt*'s followers; they oppoſe him, and diſputes againſt *Chriſt*. There be two ways, that friends do hinder, and oppoſe this work now, when *Chriſt*'s time is come to do it: The *Firſt* is, by diſputing, as the Diſciples did; if he ſleep, it's well he will awake again: This comes in courſe, and ſo it's with many, let the dead work lie, it will revive again, and I hope ſo it will: Salvation ſhall ariſe to the People of God, whether thou be concerned or not, but take heed what may come of you, or that time, you may forſake him, and flee away.

A *Second* Argument is this, It's moſt imprudent to run your ſelves on danger and hazard: Truly, I know no good work, or greak work, that ever our Lord did, but with its own hazard: one while he is in

hazard,

hazard, they will make him a King, if they be well pleaſed with him; and at another time, they will ſtone him, if they be diſpleaſed.

The *Second* way, that Friends do hinder *Chriſt*, when entred to work, is by their unbelief; *Martha*, by her unbelief, ſhe keeps her Brother in the Grave, for till *Chriſt* cure her of her unbelief, he raiſes not up *Lazarus*: O, the unbelief of the People of God! It hath laid many in their Grave, and keeped many longer than they might have been in it: *Chriſt* layes *Lazarus* in the Grave, becauſe of his Diſciples unbelief, I am glad that you may believe; and he keeps him in the Grave, becauſe of *Martha*'s unbelief: O that I could perſwade you of the Virtue of Faith, and of the hurt that unbelief does to a dead *Lazarus*.

The *Seventh* thing is this, that at laſt, *Chriſt* ingages all his Diſputants, that were againſt the cauſe, to be for it, and they will now do more then *Chriſt* for it, for they will die for it, their reſolution is not without weakneſs, as you have heard: And, is it not ſo amongſt us? Some Men they are ſo unwilling to do any thing, that they would be content to die, to be free of all

theſe

theſe fears and dangers they are daily in: Could not our hearts ſmile on a Priſon, if we could get there with credit, before we were at work in the heat of the Day? Now, put all theſe together, and you may have ſome ſmall diſcovery of the eſtate of affairs this Day. And thus much for the firſt Queſtion propounded.

I come, in the Second Place, to the Caution, What is it that the Diſciples of *Chriſt* have need to beware, and have a care of, when *Chriſt* begins to act for a dead *Lazarus*?

The *Firſt* thing that the Diſciples of *Chriſt* would Caution againſt, is this, never diſpute duty, after that *Chriſt* hath declared his mind about it: The Croſs ſometimes produce two things, as to our duty; Either *Firſt*, the Croſs darkens us, and it is not ſo much, becauſe of any thing in the Croſs, as becauſe of our averſation to it; and it's not ſo much duty we are in the dark about, as that we are ſeeking a duty without a Croſs, that may carry ſome reſemblance to the duty of the day, and bear us out in our profeſſion; with ſome applauſe only now, of a zealous man, thou art changed to be a prudent man; take heed unto this,

this, for our God will not be mocked. *Secondly*, Sometimes the Croſs makes us diſpute, (but very modeſtly at firſt) our duty with *Chriſt* himſelf, *If he ſleep Maſter*, &c. And, now we muſt conſult about a moſt clear thing, and this clear duty muſt be debated; and, this you may obſerve, that clear duties debated upon the account of the Croſs, either fall in the diſpute, or then are ſent off the Field mutilate & mank in one thing or another. O for a ſilent *Amen* to all *Chriſt*'s calls, and if he does not call, let us not go.

A *Second* Caution is, We would at ſuch a time watch well, that our Reſolutions flow not from a bad Spring, ſuch as misbelieving fear; they have a misbelieving fear, and that is the guid of their reſolutions, *Iſa.* 8. *Fear not their fear*: It will produce ſome woful effect; This is but a poor thing for a Chriſtian, in *Chriſt*'s company, to fear what fleſh can do unto him: Surely in this was their ſnare, and would to God we were free of it.

Thirdly, We would beware of making our own apprehenſions, the rule of God's providence, about future contingencies: I ſaid, ſays *Abraham*, the Men of the place will kill me for thy ſake; this was a bad rule

rule for him to judge by: One Day, ſayes *David*, I ſhall fall by the hand of my Enemy, this was his miſtake, not the rule, I ſaid, in the cutting off of my days, *Iſa.* 38. *I ſhall go down to the Gates of Death*: This was his miſtake; *We are cut off for our parts*, *Ezek.* 37. This was the cauſe of it, they judged of future contingencies by the wrong rule. It is our great folly to make our apprehenſions the rule of God's providence, for it ſhall not be ſo, becauſe thou thinks ſo, but becauſe he hath determined or premiſed, that it ſhall be ſo, when apprehenſions thus prevail, it produceth much ſin.

Fourthly, Beware of misjudging, or condemning of *Chriſt*, becauſe he will not follow your umbers, that paſs with you for grave Counſels; Maſter, pity thy ſelf, looks high with us, as favouring of affection, when our Lord looks on it, as a Satanical device, wherefore he ſaith to *Peter*, *Get thee behind me, Sathan*: That may ſeem to be a very wiſe and grave counſel to thee, that tends to the marring of that great work of Redemption, and the undoing of all that work, that *Chriſt* had wrought, in order to the finiſhing of it. And how good may thou judge that to be, that is not only the fruit

fruit of thy ſelf-ſeeking, but deadly and ruining to the whole deſign of the Goſpel? It's good to be here, ſay they, and they would gladly have ſtaid there, but they were miſtaken, and did quickly find it was not a place to rove in, by a ſudden Cloud that covered the Mount, that made it as terrible a place to them, as ever it ſeemed pleaſant; ſo that they all trembled, *Mat.* 17. Have we not then reaſon to be jealous of our good things, leaſt we change our Mount of Viſion, unto a Mount of conſternation and trembling.

Fifthly, Beware of judging any thing unworthy of your hazard or pains, that our Lord counts worthy of with all his coſt and travel, they thought it a poor buſineſs to undertake ſo dangerous a journey, to awake one that is aſleep, or to ſee the Grave of one that now ſtinketh in it, yet *Chriſt* thinks it worthy of his while: And is it not for a lamentation, that we ſhould think ſo little of theſe truths, that Chriſt Jeſus the Lord thought worthy of death, and did actually die for. That he is a King, and hath appointed his own Laws and Ordinances: But alas, our love to himſelf hath decayed, and no wonder that we admit

mit of that woful distinction, of smaller and greater truths, when truth is brought to the Market to be sold. It's true indeed, that there is smaller and greater truths, but none so small, as to be undervalued, not contended for, or sold, be the Price above *XXX. Pieces of Silver*, that was all that was given for the Master.

Sixthly, Take heed that you do not offer your selves to suffer, when not call'd to it: *Christ*'s call is, *to go down*; Now, they do run themselves on sufferings, without a call: I say, it's good for us to count the cost, and to be always ready on a call, but to run without a call, may be of dangerous consequences. *First*, It may be the ready way to some terrible Apostacy, and falling away; *Peter* will follow afar off, when *Christ* commanded them to be gone, if you seek me, let these go their way, and he tells them, he would see them again at *Galilee*: Nay, but this resolute Man, that the other day will die with him, he now follows; and, What comes of it? he denies his Master with an oath. *Secondly*, This makes suffering comfortless, when Men run without a call; for, what is more comforting, and incouraging, then when you can read your Master's

ſter's call, to endure what hardneſs the trial may put you to. *Thirdly*, This deprives you of God's preſence in your ſufferings; I will not ſay, but God (out of pity) may give in ſome teſtimony of his preſence, but let him do in his ſoveraign goodneſs what he will, thou cannot expect, nor confidently plead for his Preſence in the fiery Furnace, or in the Priſon, but when thou can produce his call, and ſay, that *it's for his Name ſake you are killed all day long.*

Seventhly, Take heed, that when call'd to it, your offering your ſelves to die with him, be not out of wearineſs with your preſent condition, or the fruit of a fit of diſcontentment, as it ſeems it was here: Sometimes our Lord will have us to do, and ſuffer both at once; a Miniſter muſt preach with the peril of his life, and the People muſt eat their bread with the peril of their life: Now, the ſilence and ſecurity of a Priſon is ſweet unto them, they are ſo outwearied with their preſent condition; albeit, the Lord bleſſes their work, and gives them a good gourd, like *Jonah*'s, to play themſelves with; and yet, like him, they are ready to ſay, *Take away my life, for it's better to me to die than to live:* or like *Elijah*,

Take

Take away my life, for what better am I than my Fathers, when their gourd is withered: This is a moſt ſubtil tentation, and we have reaſon to beware of it, and to watch againſt it, and to be doing, what-ever our hand findes, to do with all our might and courage; having learned to be content, with whatſoever condition the Lord puts us in, judging always our preſent condition to be our beſt.

Eighthly, Take heed that you do not argue thus; *Chriſt* and his intereſts are or ſhall be in hazard there, ere he muſt die, and all of us die with him, though many are the troubles of the righteous, and yet the Lord delivers them out of them all; What a great hazard was *Iſaac* in, when the Knife was lifted up to give the blow? yet he died not; And, what hazard was *Moſes* in, when expoſed to the reverence of the Waters, when a Childe? yet he died not: And, what hazard was the Church in, in *Eſther*'s time? and yet ſhe did not die? Was not the Apoſtle at perils by Sea, at perils by Land, and at perils by his own Countrey-men? yet God delivered him out of them all: you cannot do your work without hazard, but you may be in hazard, and

and yet escape with a King on your head, and the Lord *Jehovah* going forth before you, *Mich.* 2. *last.* Don't fear, thou may finde in the issue, that these hazards have been so far from being thy death, or *Christ's*, that they may be an Ordinance for good to thee, that thou may believe in *Christ*, better than ever before.

Ninthly, Let never the sense of your present hazards, make you slight the word: *Christ* had spoken a word to them before, that might have prevented this mistake; *He is dead*: v. 15. And I rejoyce for your sakes, that you may believe, but the thoughts of their hazard, swallows up all thoughts of what *Christ* had said to them. And I fear, the hazard that many have apprehended, they have been in, in following *Jesus*, hath made many a savory word useless, and to be forgotten: O that we could trust God with our safety, and make more conscience of our duty! when hazard distracts us with fear, and this fear indispose, and unfits us for our work; then God is provoked, and that which we feared, does justly come upon us.

Lastly, Take heed of rash resolving, on the greatest of sufferings, in your own

ſtrength; *Let us go down, and die with him*; They don't come, and beg ſtrength of *Chriſt* to inable them, to ſuffer death with him; but, *Let us go down, and die with him*; It's not good to reſolve in our own ſtrength, you may be found ſuddenly to break it by your own folly; The conſequences of this way of reſolving hath been ſuch, that ſome hath been frighted from reſolving any more: Thus much for the word of Caution.

I come in the laſt place, to commend to your ſerious care and ſtudy, theſe *Seven* excellent things, for a Diſciple under the Apprehenſions of hazard in the way of duty.

The *Firſt* thing, that from this inſtance in my Text, I would call you to, is, to ſtudy to be much in love, in a time of danger and tentation, love to *Chriſt* at ſuch a time will keep you from ſix ſad things, that Diſciples are incident to, in a time when danger and duty come together.

The *Firſt* whereof is this, They are in danger of ſelf-ſeeking; their own things, oft-times for want of that heat of affection which here you are call'd to purſue, gets more of them then *Chriſt* does, *Joh.* 16.32. And, is it not thus with us this day? Are

we

we not turned to our own things, and left *Christ* to plead for himself? Is not our practise, like *Israel*'s and *Judah*'s, to your Tents, say they, and let the House of *David*, the House of *God*, the interest of *Christ* see to themselves? Do we not in all companies, duties, and under all tryals turn to our own things, seeks them more, mindes them more, and are more affected with them, than with his: *O Israel!* Is this the love thou beareſt to thy Friend?

A *Second* Evil that it will Cure, and that is want of sympathie; If the Lord take some of us up to the Mount, we forget them that are in bonds, and at the Foot of the Mountain, and call out, *It's good for us to be here*, you would build Tabernacles, and enjoy *Christ* alone, but there is little mind of your little Sister, that hath no Breasts to suck at; or, of the many thousands that know not the right hand from the left, that are perishing for lack of knowledge: More love Christians would make you more in sympathie.

A *Third* Evil is this, In times of danger there is not that antipathy at sinful courses that should be, I hate the work of them that turn aside, it shall not cleave unto me: Why, what makes this? It's love. O how

love I thy Law! It's my Meditation day and night: Horror took hold on me, when I see the wicked forſake thy Law; this was that holy antipathy, that his love to his Maſter gave him: It's moſt grievous to ſee, how the holy Seed hath mixed themſelves with the Sons of Men, and how hath *Ephraim* mixed himſelf with the common People? But, what is the cauſe of it? *Hoſ. 7. Ephraim* is as a Cake unturned, he is all fired in his affections, as to things below, but hath none to the things above.

A *Fourth* Evil, that affection to our Maſter will cure or prevent, is, the evil of apoſtaſie; *Many went from him, and came no more after him, Joh. 6.* Why? becauſe they had not love to him, but to the loaves wherewith he did feed them. I am afraid that when *Chriſt* ſhall give his Fleſh and Blood for Loaves, that is, when he ſhall call us to live on ſpiritual things for themſelves, chooſe them for themſelves, and with-hold the Loaves of external advantages from us, that then this ſhall be fulfilled in us; and, *many went from him, and came no more after him.*

A *Fifth* evil, is, in time of hazard, we are apt to follow *Chriſt* afar off, *Luke* 22. But *Peter* followed afar off, Why? *Peter's* love

love had grown cold, and all the heat of that curſed Fire he ſat down at, cannot inflame it: There is another kindled, whoſe ſparks are as the Flames of Hell that makes him deny his Maſter, with an Oath. There is nothing but love that conſtrains the Soul to fulfill to follow after God; 2 *Cor.* 5. *The love of Chriſt conſtrains us to follow God fully: Numb.* 14. 24.

The *Sixth* and Laſt Evil, that we are in hazard of, in a time when danger and duty go together, is the quieting of ſomething of duty, either to prevent danger, or to extenuate it, this was *Moſes* his tentation, *Pharaoh* would let him and the People go, if they would leave their Flocks behind them; but, What was it that brake this tentation? Love to his Maſters command; which made him ſay, nay, not ſo much as one Hoof will we leave behind; What *Moſes*, you are too ſtrait laced, Will you indanger your ſelf, and the People, for ſo ſmall a thing? Not: it's our ſecurity to part with nothing, God will work out our liberty and freedom; and for us to quit any thing that he commands, were to provoke God, and to looſe our ſelves, and liberty, both in our ſin. Thus much for the firſt thing, I would recommend to your ſerious ſtudy.

The *Second* Thing I would exhort you unto, from this instance in my Text, is, seriously to sit down, and count the cost of your following of *Christ*, in the face of danger, when *Christ* calls you to go down to *Judea*, where you have found danger before, and now apprehends more; it's time for you to consider, what your going down with *Christ* must cost you, or may cost you: Christians, there is a two-fold cost you must resolve upon. The *First*, is, that necessary cost, without which you cannot be *Christ*'s, nor serious Christians; And this consists, *First*, In this, you must be at the necessary cost of digging of the ground, *Jer.* 4. 3. *Hos.* 10. 12. *Break up your fallow ground*; it is impossible you can be *Christ*'s Disciples, till this be; If Christianity be a new building, it necessarily calls for this, that you must be at pains to dig up these corruptions, and break down these old high imaginations, and disputings, that are found in the heart, against *Christ*, his commands, and that Righteousness that is by Faith; when you build on old ruins, this makes a breach in your new walls, and is a building of gold on stubble, that the Fire will burn up; *There are* (says *Solomon*) *that makes themselves pure, and yet they are not washen from*

from their old iniquity; I doubt not, but the neglect of this, is the cause of many's turning aside to error in judgment, and to looseness in practise, that have bid fair for Heaven.

A *Second* Piece of this necessary cost, is this, that Christians that would be so indeed, and follow *Christ*, in midst of danger, they must be at the cost of laying a sure foundation, this is most necessary; for, if the Disciples had not laid this Foundation, they could never have continued with *Christ*, when many others have gone from him, but this keeps all sure; *Whether shall we go from thee, for thou hast the words of Eternal Life:* This is the Foundation that must be laid, after all thy humbling work. And this *Note*, that what-ever measure of this humbling work does convince thee of, thy need of *Christ*, makes thee willing to close with him, and restles till you get him, is sufficient, and all other debates about Law-work are utterly vain. O blessed Soul, that is fitted to receive *Christ* for thy wisdom, righteousness, sanctification, and redemption.

Thirdly, It's necessary you build a superstructure on this foundation, therefore the Holy-Ghost presseth us, to build up our

ſelves in the moſt Holy Faith, *Jude* 20. It's not enough to lay the Foundation, but there muſt be a ſuperſtructure; This evidenceth the truth of the foundation, and that it's well laid, when you build on it: And whoſoever he be that pretends to *Chriſt* for a foundation, and does not build his aſſurance of God's love, his peace, his joy in the Holy Ghoſt, his increaſe of grace, his perſeverance therein to the end, together with a High Throne of preheminency for the Maſter-builder, and that in reference to the Souls love and ſubjection, and the beautifying Hangings of Holineſs to the Lord, may much ſuſpect, whether ever the Foundation was laid or not.

Fourthly, There is this piece of neceſſary coſt, that we muſt be at pains for, and that is, to get the North and South Wind to blow on our Souls; work we muſt, but our ſtrength to do it, depends on God's aſſiſtance, and the influences of the Spirit; *Without thee I can do nothing, but with thee I am able to do all things, all things through Chriſt that ſtrengtheneth me.* The neglect of this is the cauſe of our deadneſs, and diſputing againſt our duty: It ſhould make us as the Chariots of *Aminadab*, and make every day, a day of his Power; but, *for this, mine*

eye,

eye, mine eye poureth out tears, becauſe the Comforter that relieveth our Soul, is far away from us: And, this I muſt ſay, that there is no hope of better days, of more fruitfulneſs and zeal for God, until this Spirit be poured out from on high, *Iſa.* 32. 15. And till he rain down Religion and Righteouſneſs upon the Earth, that of all commodities are the rareſt, *Hoſ.* 10. 12.

Fifthly, There is this neceſſary piece of coſt you muſt reſolve upon; and that is, to fetch wind from all providences, to haſten your journey home, and to advance your building; Does the wicked proſper? then you muſt fear the Lord, and ſpeak often to one another, *Mal.* 3. 16. Have ſuch as turn aſide to them, waters of a full Cup poured out, then ſay, *It's good for you to draw neer to God?* Are you killed all the day long, then ſay, *In all this we are more than Conquerors? Rom.* 8. and that neither death nor life, ſhall *ſeparate you from the love of God in Chriſt Jeſus.*

Laſtly, Take this piece of neceſſary coſt, you muſt go about the bnilding, with a circumſpect eye, beholding your failings, and with a mournful eye lamenting over them, thou muſt water every ſtone with thy tears of repentance, as thou muſt build up by

thy

thy Faith: Now, if these things be in thee, be the danger what it will, thou shalt never fail, 2 *Pet.* 1. Thus much for the necessary cost a Believer must resolve upon, and must be put to.

The *Second* is, that contingent cost; as, for Example, his being stoned at *Judea*, or going down thither again: This is but an accidental piece of expenses, that a Christian must resolve upon, but it's only possible, but not always necessary, that every Christian meet with them, such as fighting with Beasts at *Ephesus*; such as that, at my first Answer, no Man stood by me; such as that, to have Master-builders falling at difference about the building, as here, and *Gal.* 2. such as that, *Psal.* 73. *last.* 25. 26. *My heart and flesh fails me, yet I must follow Christ, notwithstanding it fall out so to be:* And such as that, we see not our signs, neither have we a Prophet that can tell us how long, yet in the dark we must follow *Christ*, as in the clear day, *Mich.* 7. 8, 9. *I sit in darkness, yet the Lord will be a light unto me:* We may be put to die for *Christ* indeed, and it may be otherways we must resolve it.

Summum crede nefas animam præferre pudori
Et propter vitam vivendi perdere causas.

I only

I only name these, *First*, Because they are not every Christians tryal, and I love not to trouble you with that which you possibly may never see. *Secondly*, Because when they come, they come with fear enough, and I have no will to torment you before the time; Only thus, I press upon you, that you would be resolute, come of you what will in *Judea*, count upon it, and it shall make your Cross easie when it comes, and your disappointment sweet, if it don't come.

The *Third* thing that I call you unto, from what is said, is this, when you have counted what is the cost, then resolve on it; they count that it will be death to them, yet say they, *Let us go down, and die with Him*: What, die with him! why not die for him, and keep him alive: if he live, he can raise you again: Nay, say they, it will be his death, and ours both; but, seeing he will die, he shall not die alone, *We will go and die with Him*: Are you resolved to follow *Christ* on any tearms, at the deareſt rate? *Thou shall never repent it.*

Fourthly, I would press you unto this, from what is said, judg the loss of *Christ*'s company, upon the slighting of your duty, as the greatest loss of all; if we go with him,

him, we may die with him; but, if we don't, we ſhall ſurely looſe his company and fellowſhip; Therefore, ſay they, *Let us go down and die with Him:* It's prodigious to ſee, for how ſmall a trifle, we looſe *Chriſt's* company, and when we have done it, how little we are moved with it; though every thing ſays, thy ſtrength is departed from thee, thou wilt not regard this, till thy dead be brought in, in companies to thee, with his account of them, *My Brother had not died, if Chriſt had been here*; my tenderneſs, zeal, diligence, painfulneſs, and love had not died, if *Chriſt* had been here: The loſs of *Chriſt* is a matchleſs loſs, you cannot looſe ſuch another in Heaven, or in Earth.

Fifthly, I pray you, be much in ſtirring up one another to known duties, eſpecially when they are dangerous; ſo does *Thomas* here, *Let us go down*, ſays *Thomas*, to the reſt of the Diſciples; It's not enough for us to ſtir up our ſelves, but we ſhould ſtir up one another; Provoke one another to love and good works, we muſt look diligently, leaſt not only we our ſelves fail in the grace of God, but leaſt any Man fail in the grace of God, *Heb.* 12.15. When thou art converted, ſtrengthen thy Brethren: Oh

for

for more of this amongſt the Profeſſors of this Generation, but be ſure to do it without vain-glory, or that ſupercilious contempt of theſe, to whom you owe that duty of love, remembring this, that one may riſe many hours after you, that may go to Bed before you; for, ſuch as are firſt ſhall be laſt, and the laſt firſt.

Sixthly, I pray you conſider, that the worſt you can ſuffer, in following of *Chriſt*, it's but death that puts an end to all your deſertions, diſtractions, afflictions, and tribulations: It's that bleſſed out-let from ſin, and that in-let to glory; well, this made the Diſciples willing to go down, when death looked them in the face, that if it came, and the matter fell out ſo, that they ſhould die, why then, they ſhould bid a farewel to all their other tryals, fears, darkneſſes, tentations, and wearyings, and wandrings they were ſubject to. Chriſtians, Why are you ſo moved at the approach of your friend and ſervant? Was *Rebecca* ſo moved, when ſhe underſtood that *Abraham*'s Servant was come for her, to the Marriage of his Maſter's Son, and what a greater than *Abraham* or *Iſaac* is here? what Chriſtians ſhould we be ſo afraid of the King's Chariot, that is come to carry us home to that place, he hath

hath prepared for us? No, let us be more acquainted with death, and understand, and take up the right notions of it, and then it shall not be a difficult thing for us, *to go down, and die with him.*

Lastly, When ever *Christ* calls for duty, and you resolve upon it, make conscience of performing your duty resolved upon, without delay; they say not, stay till the heat of the fury go over, and then go down; or send down, thou needs not go thy self; or, if thou go down, we will stay here and do some work, and we will come to thee, when we see the danger is over, but presently they put that in practise, they had resolved upon, and resolves they will take the first brunt of the Battel with *Christ*: O how commendable is this in a Christian, when he doth not defer to pay, *Eccl.* 5. I was not, says *David*, as one that lingers, *I made haste to keep thy Statutes*; The more we shift present duty, the more indisposed we grow, and unfit for it within, the more tentations we have against the performance of it from without, and the smaller measure of assistance, we have for doing of it from above. And therefore, as I would recommend to you the study of your duty in your day; so make conscience of doing that which is the duty

duty of the day in its day. And by this, you ſhall finde your work eaſie, tentations few and weak, influences ſtrong, and God's Preſence with you in it, preventing, prevailing, and ſufficiently protecting you againſt all theſe feared dangers, that made you diſpute againſt *Chriſt*'s commands and promiſes, the other day. And thus much for this Reſolution of the Diſciples about their duty in the face of danger; Let him that reads underſtand.

FINIS.

John 11. 23.

------*Thy Brother Lazarus ſhall riſe again.*

HAving, in my former *Diſcourſe*, ſpoken to the ſeveral deaths that may befall *Chriſt*'s work and Intereſts, and that after he hath undertaken to heal the Diſeaſe, and is found on his way to that effect, yet it may grow worſe on his hand.

I come now from this place, to *ſhew you, that what-ever befall a work in Chriſt's hand,* he will finiſh and perfect it, *Thy Brother Lazarus ſhall ariſe:* that is, the poor afflicted People of God ſhall be delivered from the preſent ſad condition they are in, and reſtored to their former happineſs, whoſe poor and low condition is here repreſented to us by *Lazarus.*

Before I come to that which I principally intend, I shall premise these *Five* Things from the Con-text; The *First*, is this, *That our Lord hath a different way of entertaining the friends of his work, according to their different exercises about it, and the nature of their concerns in it.* The Disciples they are only exercised about a sleeping and dead *Lazarus*, and our Lord entertains them with no other thing, but with the news that *Lazarus* was dead; and they speak of nothing but death, so that first and last, death is the subject of their discourse, but you see, when *Martha* comes, they fall on a more comfortable discourse, and they only speak of the rising and reviving of *Lazarus*. Thou may be one that can keep up conference with *Christ*, about a dead work, and in thy dispondency, preach thy own death next, *Let us die with him*; when others are profitably conversant about the reviving of it, before the Lord. The cause why most of us finde little of him, or of his mind concerning our low and hopeless-like condition, it is the lowness of our Spirits, and the lowness of our exercise about it.

The *Second* thing I would premise is this, *That Faith in its noble actings, always findes suit-*

ſuitable entertainment at Chriſt's hand, v. 22. She acts faith, *Whatſoever thou asks of God, God will do it*, What may our Lord ſay? Does thou thus believe? Then ſayes he, v. 23. *Thy Brother Lazarus ſhall ariſe*. It's a great favour to meet with a ſpeaking *God*, in order to the particular caſe, we lay before him; and this is the favour, that here her faith meets with: yea, ſo great is our Lord's reſpect to faith, that he beſtows favours upon it, above the deſire and expectation of the believer; *Thy Brother ſhall riſe*. Our unbelief is the cauſe of our bad acceptance, when we come to him about his work: Senſe ſays, it's dead, and there we leave it ſtinking, in the Grave, but don't at all exerciſe one act of faith about it; and, this makes us come, and go away wearied, in fear, and with great jealouſie, becauſe there is no Anſwer from the Lord.

The *Third* thing I would premiſe, is this, *That however all the Saints be excellent, yet their excellencies are various*: One may be excellent in mourning over a dead *Lazarus*, as *Mary*; the others excellency may lie in wreſtling with *Chriſt*, for the Reſurrection of a dead work, as *Martha*. One may run faſter than the other, while going to the Se-

pulchre, where their Lord was laid. The other may have more courage, to go down to the Sepulchre, to see what hath come of Him, and to know really that he is risen. This makes a sweet harmony in the body, every Member having its proper excellency, and should revive that charity, and respect, that we owe to others, that want not their own excellency, though they have not such an excellent eye, as thou hast.

The *Fourth* thing I would premise, is this, *That one Christian may very far out-go another, in their Zeal and activity, about a dead work, when things are very low.* Here *Martha* out-strips *Mary*, and anon *Mary* out-strips *Martha*; *Martha* rests not till she get *Lazarus* up, and when this is done, she troubles her self with much service. It may fall out, that one much concerned about the reviving of others, may fall careless of themselves, or of that better part, which is most of their concernment. *Mary*, upon the other hand, is so concerned about her Brother, that she does not neglect her own case, nor her principal duty to *Christ*, that is *The Resurrection and the Life.*

Lastly, I would premise this, *That such as are most concerned about his work and Peo-*

ple,

ple, they meet with the earliest discoveries of its reviving. Therefore here you see Christ intimates this to her, *viz.* The reviving and resurrection of her Brother, *Zach.* 2 4. There is a young Man, much concerned about *Jerusalem*; well, what is the favour that this young Man shall receive for his encouragement, v. 4. *Run speak to this young Man, saying, Jerusalem shall be inhabited as Towns without Walls*--- v. 5. *For, I will be to her a Wall of Fire round about, and will be the glory in the midst of her.* Till we be more concerned about *Jerusalem*, it's not very like, that we shall either hear or see great things about it. Thus much from the connection of this purpose in hand, with what goes before, and follows after.

From the words themselves, I shall give you this one Proposition.

That what-ever work Christ undertakes, and howsoever attended with invincible difficulties, yet he will finish and perfect it, notwithstanding of all. For proof of this, see *Deut.* 32. 5. *As for God, his work is perfect.* Psal. 138. last. *My God will perfect that which concerneth me.* And, it's that which the Apostle incourages his hearers with, *Phil.* 1. 6. *He that hath begun a good work in you, will*

alſo perfect it unto the end: And, it's in confidence of this, that the Apoſtle *Peter* prays, 1 *Pet.* 5. 10. *The God of all grace, perfect, ſettle, ſtrengthen, and eſtabliſh you.* If he undertake the redemption of his People out of *Egypt*, he carries it on till he hath finiſhed it, notwithſtanding of all the difficulties that were in the way. Intends he to build his Houſe, and does he undertake it, and puts *Nehemiah* to work about it; he carries it on, notwithſtanding of the difficulties that were in the way; Does he undertake the delivery of his People in *Eſther*'s days? He finiſhes it: And does our Lord undertake the Work of Man's Redemption from ſin and Sathan? Why, he finiſhes it, and that over all oppoſition from Men or Devils.

In ſpeaking to this, I ſhall ſhew you, *Firſt*, When may *Chriſt* be ſaid to undertake any Work, in the behalf of His People?

Secondly, What be the diſcouragements or difficulties that do uſually attend *Chriſt*'s undertaking his Work, and for his People.

Thirdly, Why will our Lord undertake a Work attended with ſo many difficulties, and will not (until then) appear for it.

Fourthly,

Fourthly, What are these great things he will do, before a work undertaken by him be not accomplished and perfected.

Fifthly, What is the manner and way of *Christ*'s acting, when he comes to finish his work, and to raise up a dead *Lazarus*.

Lastly, I shall Apply it.

For the *First*, which is this. *When may Christ be said to undertake a business for his People?*

A. 1. When he leads *in his People to a formal Bargain and Covenant with Him, wherein he* promises to them, and they ingage to him, *Jer.* 30. 21, 22, 23 *Who is this that ingageth himself to approach to me?* Thy ingaging is as a Chariot that *Christ* presently goes up unto, and therein manifests himself an Undertaker of thy Work, when you are made a willing People, then says he, *I will be your God, and you shall be my People*, Psal. 50. *Call on me, and I will deliver you*, Psal. 91. 11, 12. *Because thou hath set thy love on me, therefore will I deliver you.* Their ingaged affection, does ingage his Power to appear in their deliverance: If *Christ* say, go to the Vineyard, and you shall have what is convenient; It's a good evidence, *he hath undertaken the work.*

Secondly, Then may *He be ſaid to undertake a work, when he ingages under Work-men about it. Chriſt* here ingages all the Diſciples about this affair, you know whenſoever a Man, not only Covenants with one about ſuch a Houſe, but he beſpeaks his Work-men, that muſt be imployed about the Work, that is a good evidence he hath undertaken the Work, and ſo it is in the caſe in hand.

Thirdly, Then may he be ſaid to undertake the Work, *When he gives his tender eye of inſpection to the Work:* When his watchful eye is over it, in the ſtorm, and in the clear day, in the Furnace, and out of it: *Iſa. 27. I the Lord do watch it, I do water every Morning, yea every Moment.*

Fourthly, Then may our Lord be ſaid to undertake his work, *when his People and Servants have a mind to work*, Neh. 4. 6. *The People have a mind to work:* This joyns the Wall together, and makes it go up, *Phil 2. 20. I have none ſo minded*, ſays *Paul*, ſpeaking to the commendation of *Timothy, that will naturally care for the things of your ſouls*, then the Saints and Servants of *Chriſt*, they are of a noble mind, they mind the work, and they have a mind to all that work that it calls for.

Fifthly,

Fifthly, When *Christ Jesus the Lord, is affectionatly concerned about the work*, and the low condition of the friends of it. *Jesus wept*. You may see him ingaged in his sympathy, *Exod. 2. I have seen, I have seen the affliction of my People, I will come down and save them:* When he saw their faith, he was presently ingaged, and to work he went, and said to the poor Man, *Rise, take up thy Bed, and walk*. It's a very sad thing, when his sympathy is denyed us, or when the Church grows jealous of it, *Isa. 63. 15. Where is now thy zeal and thy strength, the sounding of thy bowels and thy mercies*. Ordinarily then we fear casting off, and that he will not do our work for us; but, when his repentings kindle within him, and his bowels are not restrain'd, the People of God then do judg that he hath undertaken, and that if he can do any thing, that he will do it.

Sixthly, Then may he be said to undertake a work, when *he receives an earnest from his poor People, when he receives and accepts of a Sacrifice*; There is no doubt but he hath undertaken it. If a Physician or Council receive your money, then you think, that he hath undertaken to cure, or consult and plead to the best advantage for your cause,

So

So here, *Judg.* 13. 23. *If he had a mind to destroy us, he would not have accepted a burnt offering at our hands:* And truly, if God hath accepted Prayers, Fasts and Sufferings, in the behalf of his dying work, it seemeth he hath undertaken, and will finish it in a blessed Resurrection.

Seventhly, Therein doth ones undertaking a work appear: *In his removing all things that hinder the advancement or carying on of this work*, as our Lord does here: he silences the great Masters of Reason that disputed against his Undertaking, he removes the unbelief of *Martha* and *Mary*, and commands them to rowl away the Stone: And, if you despise this day of small things; Then, *Lastly*, shall you be convinced, *when he shall effectually do his work on Mount Zion and Jerusalem*; and cause *Lazarus* to rise up out of the Grave, *Zech.* 4. 10. *For, who hath despised the day of small things? for they shall rejoyce, and shall see the Plummet in the hand of Zerubbabel*, &c. Thus much for the *First* Particular propounded.

I come now to the *Second*, What are the disadvantages or difficulties that this undertaking of *Christ*'s is attended with?

A. 1. This undertaking of *Christ* is attended with this disadvantage, *He is now at a distance from his work*: Here is distance in the case, And this is very sad in it self to be at a distance from *Christ* at any time, but far more sad is it, when *Christ* is at a distance, when there is so much work to be done, and when none can do it, but Himself.

Secondly, Here *is great danger in this undertaking*; Ask the Disciples, and they will tell you, this undertaking will prove *Christ*'s ruine, and theirs too, as I have shewed you from their resolution, to *go down and die with him*. And truly to sense, there was no small hazard, seeing not long before they spake of stoning of *Christ* there, where now his work lies, and to which place he resolves to go.

Thirdly, Here *is death in the case*: The Work that *Christ* undertakes is both hopeless and helpless in it self, and to all friends concerned in it, *Lazarus is dead*; What hope can there be of his reviving? or what help can be made to him now, when dead? Yet notwithstanding of this disadvantage, the Prince of Life, that hath the Keys of Life and Death, undertakes the work, *Ezek.* 37. 2, 3, 4. He was at a non-plus, and silenced

fenced with one queſtion about ſuch a caſe, *Can theſe drie bones live? Lord thou knoweſt.* He neither had hope, nor knew he of help, but turns over the caſe to be ſolved, and the work to be done by him that only was able: and it were our wiſdom to do ſo, without farther diſputing.

Fourthly, Here *is rottenneſs in the caſe*: By this time *he ſtinketh*, ſaith *Martha*, and I pray thee, Maſter, don't diſhonour your ſelf, by undertaking a work that will but bring a bad ſavour on all that medles with it. We can only bring a bad ſavour on the great concerns of *Chriſt*; and when he is ready to remove that, we ordinarily do what we can, thorow our weakneſs, to hinder Him.

Fifthly, Here *is continuation in a ſad condition*: It was not of a day or two, but he hath now been four days in the Grave: To lye long in a ſad condition, is a great diſadvantage to the Undertaker of the Cure; Then *Phyſicians* dare promiſe nothing, their hopes are ſmall, and with *Martha*, they can ſay, if we had come a little ſooner, we could have cured him; but, now the diſeaſe hath layn ſo long on, that there is little can be done, Death only is to be made eaſie; yet

not-

notwithstanding of this, our blessed Lord undertakes the Work, and finisheth it.

Sixthly, There *is Division in the case:* When *Christ* undertakes this Work, all the best of the Church are of a contrary mind, & divide in their Opinion from *Christ*, they do not like his undertaking, judging it both rash and irrational, to undertake a work of so great hazard, where there is so little hope, to do any good to the parties principally concerned, yet he undertakes it, knowing how to unite those in the issue, who stumble so much at his first undertaking; And truly, it's usual that those that break amongst themselves about the means, do agree, when the end desired by both is attain'd, which falls out ordinarily about the reviving of a dead work.

Seventhly, There *is hard censuring in the case:* If *Christ* say, I will destroy this Te[illegible] and in three days raise it up a-ga[illegible] must expect to be censured by the [illegible] and *Pharisees*: and, if he say, *Let us go* [illegible] *Lazarus*, he must expect the [illegible] believing Dis-cip[illegible] [illegible]ge, for re-p[illegible] only this [illegible]

Undertaker *cannot fail, nor be diſcouraged, till he hath done his work:* Iſa. 42. 4.

Eighthly, There *is ſingularity in the caſe:* And, this is no ſmall diſcouragement, there is none for the work, but *Chriſt* alone. *At my firſt Anſwer*, (ſays *Paul*) *none ſtood with me:* This was a great tentation, yet his Maſter ſtood by him, and ſtrengthned him, but here not one of the Diſciples is found to ſtand by *Chriſt* at this undertaking.

Laſtly, There *is oppoſition in the caſe*: he not only had none with him, but ſuch as were not for the work, though they would die with him, yet he meets with much oppoſition from them. For, *Firſt*, the Diſciples, they oppoſe him by their diſputing, thereby labouring to diſwade Him from undertaking the work. And, *Secondly*, *Martha* and *Mary*, by their unbelief, they hinder him, till he hath removed this out of the way; And, as I have told you: *It's very ſad, when Miniſters unbelief is the death of Lazarus*, and provokes *Chriſt* to permit him to die, *that you may believe*; and when Profeſſors unbelief keeps *Lazarus* in the Grave: Now, when *Chriſt* is come to raiſe him; but he will do nothing in this; Till,

Firſt,

First, He hath cured their unbelief. Thus much for the *Second* Thing propounded, which is the diſcouragement that does attend *Chriſt*'s undertaking.

The *Third* Thing propounded, to be ſpoken to, is to give you the Reaſons, why our Lord undertakes a work, attended with ſo many diſadvantages and diſcouragements.

The *Firſt* Reaſon I give you of Chriſt's undertaking of this Work, is, *His call to it*: *Mary* and *Martha* call'd him, and *therefore came he into the World, to do ſuch work as no other Man can do.* Nay, the Work it ſelf did call for him, every beating of the Pulſe, every groan, and ſigh of a deadly wounded Work call'd him, the bad ſavour that was now on *Lazarus*, call'd him to work. Now to teach us to follow God's call over all difficulties, he obeys the call, and conſiders not the difficulties, knowing that in following his calling, theſe ſhould either vaniſh or elſe be overcome.

A *Second* Reaſon is this, *Becauſe the work now was taken out of the hands of all the Diſciples, and was beyond the reach of ordinary means*, he is dead and ſtinking: they can do

no-

nothing but cry. And oh that there were more of this for a dead *Lazarus*: Therefore he undertakes it, *Isa.* 43. 13. *I will work, and who shall let it?* neither Disciples disputing, nor *Martha*'s unbelief can let him, he will cure all in his own way.

A *Third* Reason is this, *Because this was a work he reserved for his own hand, and for the advancing of the great design of the Gospel*; which is, *That all Men should honour the Son*, Joh. 5. 23. *By believing in him, as they believe in God*, Joh. 14. 1. Now, our Lord will never slight a work, how hard soever that lies at his Door; and, therefore *Mat.* 17. 16. *I brought him to thy Disciples*, (says the poor Man) *but they could not heal him*; well, says Christ, *Vers.* 17. *Bring him hither unto me*; this is a work I have reserved for my own hand; *I will do it*: The work is safe, when at *Christ*'s Door, and when Disciples have done all they can, though they cannot revive it.

A *Fourth* Reason, why he undertakes a work attended with so many difficulties, is, because *it's for his Friends*, who ordinarily fall all dead with a dead work; What will he not do for his friends? especially when their

their neceſſity calls for it, he that gives himſelf, will he not work, and do all things for them. And, this is comfortable, to think that *Chriſt* will undertake a work attended with ſo many difficulties, and eſpecially, when his friends (for whoſe cauſe he undertakes it) are ſo unworthy of any ſuch favour.

A *Fifth* Reaſon is this, *Becauſe thereby He gets himſelf a great Name, and a great praiſe*, and thereby does much ſtrengthen the ſtaggering faith of the friends of the work: *Neh.* 9. 10. So *didſt thou get thee a great Name, as it is this day*: And as he promiſed to *David*, 2 Sam. 7. 9. *That he would make Him a great Name*: ſo by his undertaking, he that was the Anti-type, gets a great name to himſelf. It were good, if we were pleading his name more, to perſwade him to undertake and finiſh the reviving of our *Lazarus*.

A *Sixth* Reaſon is, *That he may atteſt the liberality of his heart to the Sons of Men*; we have narrow limiting, and unworthy thoughts of him, that he will not, or cannot do any thing about dry bones, or dead Souls; Now he does this, to convince us

of the contrary, *Iſa.* 41. 17, 18. *The poor and needy want water, and their tongue fails for thirſt.* Now they muſt die for lack of water; No, ſays the Lord, *Verſ.* 18. *I will open up Rivers in the Wilderneſs, and ſtreams in the Deſert; I will hear them; I, the God of Jacob will not forſake them.*

Seventhly, and Laſtly, *Becauſe, as he daily works, ſo he hath ſome one or other work that is call'd a Generation work, that he does for reviving of that Generation, and for the following, that when they fall under a death, they may remember his works of old, and ſet their hope on Him*, Pſal. 78. 7. *That they might ſet their hope on him:* This ſort of work, I conceive, that word eſpecially holds forth, which you have, *Pſal.* 145. 4. *One Generation ſhall praiſe thy works to another, and ſhall declare thy Mighty Acts*; wherefore this in my Text is a ſignal one, being the Reſurrection of one that now ſtinks in his Grave, and of many in him. Thus much for the *Third* thing propounded, *viz.* The Reaſons of *Chriſt*'s undertaking at this time.

The *Fourth* Thing to be ſpoken to, is, What great things *Chriſt* will do, before a work undertaken by him, be not accompliſhed and perfected. For

For Anſwer unto this, I ſhall propound theſe *Seven* Things.

The *Firſt* whereof is this, *He will venture his Lazarus, and let him die and ſtink in the Grave, before he have not his intended work perfected*: which is, that *they may believe*: And truly, it's a great matter for ſo kind a Maſter, to ſuffer one of his beſt beloved Servants to be brought ſo low; But, that is no matter, if thus it muſt be, before he can finiſh his work, thus it ſhall be, *Pſal.* 78. *He gave his ſtrength unto captivity, and his glory to the Enemies hand.* Why? this he does, that he may accompliſh his deſign of puniſhing the hypocritical Profeſſors in the Church of *Iſrael*, and get himſelf the more glory, in bringing back of both again. And be ſure, it's not a ſmall thing for him, to give up his ſtrength unto captivity, and his glory to the Enemies hands.

Secondly, Very *weak means, and endeavours, ſhall not want his countenance and encouragement, if they be uſed about the reviving of his dead work*: Weak *Martha* wants not encouragement in this caſe, and this is great condeſcendence, that ſo great a one, ſhould thus humble himſelf, to regard ſo

weak an Instrument: but our Lord will not despise the weakest Woman among you, when in the exercise of faith, about that work that he hath undertaken.

Thirdly, Our *Lord will not spare his pains, when his dead hearted People calls for it, in order to their reviving:* He will go on foot to *Judea*, to perfect his cure, and finish his work on a *Lazarus*, he can step over distance, and be as a Hind and a Roe on the Mountains of Separation.

Fourthly, *He will not stand on the probable hazard, or danger, that Men may suppose, that undertaking will bring him to*; Let them be all Devils in *Judea*, he will go down, seeing his work calls for him; And truly, it's a great matter, when one is not skared by seen and feared danger, to finish the work that God calls them to go about.

Fifthly, *Our Lord Jesus will think nothing to step over all the sinful miscarriages of his friends about the work, rather than the work should lie unperfect:* He steps over the peevish humour of the Disciples, and the unbelief of *Martha*, before his work be not done

that

that he had undertaken. Our weakneſſes ſhould humble us, but they cannot hinder him, notwithſtanding of their *failings*, he does his *work*.

Sixthly, Our Lord, *Before his work be not done, he thinks nothing to croſs, and contradict the whole Church:* and ſo he does here, he contradicts them, and ingages them to go down with him, very croſs to their own inclinations, and to that light they had about their duty.

Laſtly, Upon *the eaſieſt intreaty he will be prevail'd upon to do great things*, Jer. 33. 3. *Call upon me, and I will ſhew you great and mighty things:* So *Joel* 2. 21. *Be glad and rejoyce, for the Lord will do great things*: There are *three greats* that the Spirit of God in the Scripture ſeems to glory in, and *Chriſt* will make us experience them all, before his work be undone, upon a very ſmall intreaty.

The *Firſt great*, is great faithfulneſs, great is thy faithfulneſs, great is thy mercy, thy greatneſs is unſearchable, therefore he undertakes great works upon the ſmalleſt intreaty.

The *Second great*, is great ſins, *Pſal.* 25. 11. *Pardon my iniquity, for it is great*: and this he does on eaſie tearms, *Pſal.* 32. I ſaid, *I would acknowledge my ſin, and thou forgaveſt me the iniquity thereof.*

A *Third* great, *is great deliverances*: So *David* declared, that he gave great deliverances to his King, a part whereof was this. He prevented him with the bleſſings o goodneſs, and this is before we call; An can a thing be done at an eaſier rate? Thi our Lord will do, before his work un der taken by Him, be not perfected. Thu much for the *Fourth* thing propounded, t be ſpoken to.

The Fifth thing to be conſidered, is th manner and way, that he takes in finiſh ing his work thus undertaken by him.

The *Firſt* way that I obſerve he hath o Earth, in doing great works, and in revi ving *Zion*'s dead, after he hath undertake this work, is this, by *weak and contemptibl means*. Then roſe up *Deborah*, Judg. 4. an *Jael* the Wife of *Heber* muſt do executio on *Siſera*. Sometimes by extraordinar means; *Then roſe up Phineahs, and made ex ecution, and it was counted to him for righte ouſneſs*

ouſneſs: And ſometimes by contrary means, he opens the eyes of the blind, by duſt and ſpittle, that was a means contrary to the Cure, that he wrought by the ſame; but, What ſhall we ſay? Things are in their effect, as he will have them, though they be never ſo croſs thereunto in their own natures: The turning of *Jeruſalem* into Chalk-ſtones, by his appointment, will ſerve to purge away *Jeruſalem*'s Sin.

Secondly, In his doing of his work, that he undertakes, *He does it moſt compleatly*: He leaves it not half done, when he begins, he makes an end, whether in his works of mercy or juſtice: the wicked, they ſcorn him, and ſay, Will he make an end in one Day? but what-ever days he take to do his work, he is ſure to compleat it, e're he leave it, *Deut.* 32. 5. *As for God, his work is perfect.*

Thirdly, By all the *deaths upon his work and People, he advances his great deſign*, and if he kill, he quickens by killing, *Hoſ.* 6. 1, 2. *He hath torn, and he will heal us; he hath ſmitten, and he will bind us up*: If blood be ſowen about *Jeruſalem*, like Water, it proves the Seed of the Church; and hence

it is, that the Man that is acquainted with God, when he ſees all this, he ſays, *There is a building up, and that he ſaves the Iſland of the Innocent*, Job 22. laſt.

Fourthly, He does it *in his own time*, Iſai. 60. *laſt*. It's in his time: *In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee*: And this is here, when *Lazarus* is dead and ſtinking; he will not come before his time, for then it ſhould prove a ſnare to us; nor after it, for then it ſhould prove diſhonourable to him; his Saints, by all their crying, ſhall not make Him come a day ſooner, and yet they muſt call and cry; nor ſhall his Enemies keep him one day longer, away from his People, with all their threatnings.

Fifthly, Our Lord's manner is this, *He uſes to ſpeak to his People about it, before he do it*: *Moſes* is ſent to ſpeak to the People, before he revive them with that temporal deliverance. And, *Chriſt* here ſpeaks to his Diſciples, and to *Martha*, about this Reſurrection, before he works it: *O for a Prophet that knew, or that could tell Us how long.*

Sixthly,

Sixthly, He does it ordinarily, *over a multitude of difficulties*: O what difficulties are there in this case in hand, as I have shewed you: There is never a great work he hath done, but it hath been over a multitude of discouragements, as you may see in all his workings of old, in *Egypt*, and at the *Red-Sea*.

Seventhly, He does his work, but so, *as to affect his People first with it*. *Jehoshaphat* must be concerned about his work, and the case that all was in, and say, *We know not what to do*, before ever the Lord do it; 2 *Chron.* 20. *Ezekiel must be set in the midst of the Valley of dry Bones, before they be revived*: We keep too long about the borders of them, but we must get in to the heart of his affairs, and see things in their blackest colours: Here you see, *Lazarus* is not only known to be sick, but dead and stinking in the Grave, friends weep, and *Jesus* wept, before ever *Lazarus* is revived.

Eighthly, Consider that God's glorious appearance for the help of his People, is, when *things come to the Mount*: that is, when things are out of hope, if God himself

ſelf do not appear; Hence, *Gen.* 22. *In the Mount of the Lord it ſhall be ſeen*; which makes a returning from the Mount with Sheaves; how-ever it be very melancholous to go up the Mount, yet it is very joyful to come down again, with your dead *Iſaac* reſtored to life again.

Ninthly, He works in ſuch a manner, that *he diſappoints his Peoples fears, and his Enemies hope*, Iſa. 35. 3. His People are in great fear, his Enemies they have great hopes, but what ſays our Lord to his People. *v.* 4. *Be ſtrong, fear not: I will come with recompenſe to your Enemies, but I will ſave you.*

Tenthly, He works it after that rate, that *in his way he makes many Heart-diſcoveries*. And, *Firſt*, He diſcovers the Diſciples *pride*, that would diſpute with the Maſter. *Secondly*, Their *ignorance*, that knew not that there was no hazard, ſo long as Day laſted. *Thirdly*, Their *raſhneſs*, that offer themſelves to ſuffer without a Call. *Fourthly*, Their *diſreſpect and unhandſome carriage to their Maſter*: Nay, ſay they, he will run himſelf, and us alſo upon hazard. *Fifthly*, Their *unbelief*, both in them, and in *Martha*. *Eleventhly*,

Eleventhly, He does it after his own Order; That is to say, He first *heals the distempers that were in their Souls*, and then he raises up *Lazarus*. *Lazarus* could not be the worse by his delaying to raise him, but *Martha*; if she had not been cured of her unbelief, she might have sustained a great prejudice. Then *Christ* is neer to act, when he cures the unbelief of his People, and strengthens their faith to lay hold on the promise.

Lastly, He does his work, not only *easily*, *speedily*, and *irresistably*, but he does it so, as *to leave room for your part of the work*, you must roll away the stone, what-ever it be, thou must remove impediments that lie in the way; we must imploy *Christ*, and depend on him, but it must be in doing what he commands, though it were no more, but to roll away the stone.

I come now in the last Place to the Application of the Point.

And, *First*, By what I have said, you may be helped to try how things stands betwixt our Master, and us, and whether he hath undertaken our work in us, and for us: But how shall I know this?

A. I.

A. 1. Hath *Chriſt ſent and beſpoke thee for Himſelf, and the meſſage he ſent,* is gone to thy very heart, ſo that inſtantly thou became willing, with *Rebecca,* to come to Him: Can you ſay, that when his Law came, then you were made to run, under the ſenſe of your own deadneſs, and the reviving of a body of death in thee, *Rom.* 7. 9. Then be ſure the work is undertaken by Him: And thus you know was his way of old with his Church, when they cryed to Him in their diſtreſs, then as an evidence that he had heard their Prayers, and undertaken to deliver them, he ſent his Prophet unto them, *Judg.* 6. 8, 9. That declares unto them the mind and purpoſe of God, in order to his delivering of them; Thus he ſent *Moſes,* unto his poor People, when in *Egypt,* to tell them that he had undertaken the work of their Redemption: And, that he would do it with an outſtretched Arm, *Exod.* 2. 7, 8. Aud the Lord ſaid, *I have ſurely ſeen the affliction of my People, and have heard their cry, by reaſon of their Taskmaſters, and I am come down to deliver them:* But ah, where is there ſuch a one this Day? O! for a *Moſes!* With ſuch a comfortable meſſage! then might we harden our ſelves againſt

our

our preſent ſorrows, becauſe of our expected deliverance.

Secondly, Hath he *Contracted and Covenanted with you about the Work of your Eternal Salvation*; *Is there a mutual paction betwixt Him and Us?* If there be, then he hath undertaken the Work; have we ingaged our ſelves to him, then he hath ingaged himſelf to us; *and will remember his Covenant with Abraham, Iſaac, and Jacob, and will remember the Land*, Lev. 26. 42. And albeit we do not keep the conditions of the Contract betwixt Him and Us; as, *Ezek.* 16. 59. Nevertheleſs ſays the Lord, *Verſ.* 60. *I will remember my Covenant with thee in the Days of thy Youth, and I will eſtabliſh unto thee an everlaſting Covenant; then ſhalt thou remember thy ways, and be aſhamed, when thou ſhalt receive thy Siſters, thine Elder, and thy Younger, and I will give them to thee for Daughters, but not according to thy Covenant*: And ſo he goes on to Anſwer this Objection in the 62 *Verſe*. Where *Note*, That as his contracting with his People, evidences his undertaking of the Work, and that he will (upon this account) carry it on; ſo, his finiſhing of his

his Work, puts his People in the duſt, and makes them mend that by Repentance, that they have ruined with their Pride; and all this our Lord does of Grace, not of Merit, which makes them the more aſhamed of their former wayes.

Thirdly, You may know he hath undertaken a good Work in you, *If he hath at any time accepted of a Sacrifice from you, and given the earneſt of his Spirit unto you.* This is not only a great ground of confidence, as to his undertaking, but a great bleſſing to thee, and to the Work, *Pſal.* 66. 20. *Bleſſed be God, which hath not turned away my Prayer, nor his Mercy from me:* When God accepts of his People's Prayers about his Work, it's a token for good; and, when he continues the Spirit of Prayer with them, for this end, that they may be his Remembrancers, then be ſure he will ariſe, and make *Jeruſalem the praiſe of the whole Earth*; but, if this be reſtrain'd, or, if God be angry with his People's Prayers, it is a Lamentation; And, *For theſe things I weep, my eye, my eye runs down with tears, becauſe relief is*

gone,

gone, Lam. 1. 16. Again, when God turns not away his Mercy from us, but gives unto us the earneſt of his Spirit, whereby we are helped to imploy him about his Work: It's a good token he hath undertaken it, *Ezek.* 39. laſt. *I will hide my Face no more from you; for, I have poured out my Spirit upon you:* Truly, when GOD calls home his Spirit, it ſeems then, there is little work for him or others to do.

Fourthly, You may know that he hath undertaken the Work, *By the coſt and pains that every Day our Lord is at, to hold up thy goings*, Pſal. 17. *To hold thy Soul in life, and to keep thy Feet from being moved, when Men ride over your Head*, Pſal. 66. 9, 10, &c. *To prove thee, and try thee as Gold is tryed, to bring thee into the Net, and bring thee out again:* He is at all this coſt, becauſe he hath undertaken that great Work, *Verſ.* 12. which is to bring thee out unto a wealthy Place; and, *Deut.* 8. 3. *He humbled thee, and ſuffered thee to hunger:* All this was, that he might do them good in the latter end, which was his great undertaking for them. Therefore I ſay, if you

ſee

ſee him at great coſt and expences every Day about his Work; one Miniſter ſpends his ſtrength about it, another is eaten up with the Zeal of his Houſe; Take this as a ſure evidence, that he hath a Work, and hath undertaken it, and will finiſh his Tower in due time.

Fifthly, You may know he hath undertaken by this; *If his Friends and Servants have a mind to work*: When *Zion*'s Duſt is ſweeter to all the Saints, than all the Powders of the Merchant, and when on this conſideration they have a heart to do, what-ever their hands findes to do; *Chriſt* ſuffers none of his Workmen to Work, but at his own Work, if they do meddle with the Work of Error, he breaks their works, and if with the work of them that turn aſide, there remains nothing but Repentance: But when he intends to work, then he Spirits, his Friends, for his work; whereupon, *The Wall goes up, and is joyned together*, Neh. 4. 6. O for more of this mind, and that, out of Love to our Work; For truly, our Work is our greateſt and beſt wages in time.

Sixthly,

Sixthly, and Laſtly, Then you may know that he hath undertaken the work, When *you finde him affectionately concerned in what befalls the work:* And, *Jeſus wept*; oft times he weepeth alone over a dead work; And, *When Jeſus came toward the City he wept.* They were all *ſinging*, he only *weeping*; And muſt, bleſſed *Jeſus* weep, and weep alone, and weep with the weeping Friends of a dying work, and yet can you not believe, that this work is on his heart. It may be a great queſtion, whether the hardneſs of our hearts, or the deadneſs of his Friend *Lazarus*, is the greateſt cauſe of our dear Lord's ſorrow. Let us go down to the Grave, and weep with him. And ſo this leads me to the next word of Uſe.

Which is to call you to weep over your dead Hearts, your dead Work, your dead Friends, and over all the Deaths that hath paſt on the Intereſts of our Lord.

I have ſpoken a little to this before; that which now I call you to weep over ſhall be theſe.

First, I call you to weep over the *diſtance, that you have cauſed by your ſins.* Is he not far from us? Is he not *gone to his place?* Hoſ. 5. 15. Hath he not hid his Face from his Miniſters and People? Is he not ſo far, and at ſuch a diſtance, that you cannot ſee him? And there are none of us that can tell how long it ſhall be ſo; Is not the Comforter removed far away from us? Is not our ſun gone down? What means this chilneſs and coldneſs, this darkneſs and drowſineſs? What is the language of theſe long-evening ſhadowes of an empty profeſſion? while the practiſe of Godlineſs is dead? Why hear I the ſound of the groans of dying Graces, Gifts, and Ordinances? All this, as it is, becauſe of our diſtance from him; ſo, it is an evidence that we are at a diſtance from him: And what? my Beloved, Shall Mourners go about the Streets? And, will you make glad, when all this crying is for you, becauſe you are at a diſtance from your Head and Husband? Bring forth that Son of the Murderer, *viz.* Sin; and let it be Sacrificed before the Sun, that diſtance betwixt our *Love* and us may be removed.

The

The *Second* Thing I call you to mourn over, is, *The preſent danger that his particular work within you, and his publick work in the World are in, and only through our means.* How ſo? By our ſins we have provoked God to *deſtroy the covert of it*, to take *down the Wall* that was about it: to let in *wilde Boars*, and to permit them to rage at their pleaſure; Why, what is the cauſe? *Iſrael* only hath ſinned, and for theſe ſins is *Zion* plowed, from day to day, and is in danger of her life: What, is it ſo? And, ſhall not this make you weep in ſecret places, becauſe you have indangered the Ark of God, the glory of God, the ſtrength of the moſt High, the Graces of the Spirit of God, and all that is excellent and precious, and yet will you not mourn. O for mourning Women! What, muſt we take you to *Mizpah*, and there draw water, becauſe all the Springs and Wells in Saints are run dry.

Thirdly, I call you to mourn over the *deaths that you have a hand in, by your unbelief, barrenneſs, and Atheiſme.* Your faith was but in danger the other day: Now, Man, thou haſt kill'd it; Have you not been *Chriſt*'s death? *Act.* 3. You *have kill'd*

the Prince of Life, and that afreſh, and *put Him to open ſhame*: I am ſure thy Sin is worſe than the ſin of the *Jews*, that crucified him; and therefore, *Heb.* 10. It's call'd a *trampling under foot of the blood of the Covenant*, and a putting him to open ſhame. If you had done thus to your Father and Mother, the Law would have judged you, but ſeeing you have done what you can *to cauſe the work to ceaſe*; It's of your concernment to mourn bitterly, as *one does for his firſt born*. And that becauſe you have been *Chriſt*'s death, the death of the Martyrs, the death of the work of God, and you will be your own death, if you do not repent.

Fourthly, I call you to mourn over the *rottenneſs and bad ſavour that hath befallen the work and People of God*. Miniſters they have contracted a bad ſavour, as if we were Rebels, and taught Rebellion, the Ordinances they have contracted a bad ſavour, ſo that nothing can commend them to many, except they be perfumed with the Spices of humane Inventions, the whole practiſe of Godlineſs is evil ſpoken of; why, what is the matter? And is there not a cauſe? Yea; *You have made the Enemies of God to blaſ-*

blaſpheme, and becauſe of you is the Name of God, the Ordinances of God, and the ways of God *evil ſpoken of daily*; and truly our ſpot is not the leaſt amongſt them that have turned aſide, that ſhould go betwixt the living and the dead.

Fifthly, I call you to mourn, upon the *account of the length of time, that things have been thus with us; Hath not the Lord hid his Face from us for a long time?* Hath not his Work been in danger theſe many years? Have not Ordinances and Providences been dead, no ways quickning and reviving to us? And hath not a bad favour been on his Work this long time? Shall it be thus, notwithſtanding of our Tears and Prayers? And ſhall we not ſhut up all with this? *But thou O Lord, how long?*

Sixthly, I call you to mourn *over all the Diviſions, that are amongſt us, about this work*, by which it falls out, that the friends of the Work, gives the firſt *wound* to the Work, and then others have the greater advantage in oppoſing of it; while thus wounded by Friends, May not all his concerns Anſwer theſe that enquire, *What be theſe wounds*, your Miniſtry, your Church-Ordinances,

and Government hath gotten; May they not ſay, *theſe be the wounds I have received in the Houſe of my Friends*, by their diviſions and diſſentions, imploying their parts and gifts, againſt the Giver of them: O that our Head were a Fountain, to mourn and weep for this.

Seventhly, Mourn for the *hard thoughts you have had of Chriſt, for undertaking his Work, and carrying it on in ſuch a way*: You will be wiſer than he, and holier than he, and this pleaſes you well; but till we have better thoughts of *Chriſt*, and learn ſubmiſſion to his will, and better obedience by our ſuffering, there is ſmall hopes of our recovery.

Laſtly, We have reaſon *to lament over the oppoſition we have made againſt Him*: Some of us are not only found out of our work, but are found actually ingaged, as one of his Enemies, diſputing againſt the work, you need not prove that it's dead, nor need you tell us that our *Lazarus* ſtinketh, nor that *Martha* is weak in the faith, nor of our ignorance what to do for the work, or what will be done for it? we acknowledge theſe things; and, as we de-

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ſire to weep with our Maſter, ſo we have confidence that he will ſtep over all theſe diſcouragements, and do his work: But, what? Intends thou to be as one of them that oppreſſeth thy Brother *Jacob*? Does thou not hear them ſay? *Lee, ſuch an one is become like unto us; Shall Iſrael be found amongſt Thieves, or muſt Ephraim mix himſelf amongſt the common People?* Pray ye, lay by this weapon, diſpute leſs, and believe more, that by faith you may have your dead reſtored to life again: I will tell you that all you can ſay by diſputing, or miſbelieving againſt *Lazarus*, will not alter *Chriſt*'s affection, nor his purpoſe concerning the reviving of him.

Now my *Third* and laſt word of Uſe, I would give you, is, To call you to rejoyce upon the account of this, that *Chriſt* will finiſh, as he hath undertaken his work, notwithſtanding of all difficulties in the way. *Joel* 2. *Be glad and rejoyce, for God will do great things.*

I ſhall Name *Six* excellent Grounds of Joy and Confidence to the People of God, about this Work.

The *First*, is this, *That our Lord is infinitely concerned in his work of Grace on your Souls, to carry on and perfect it, as he hath begun it:* and be ſure *Chriſt* will never looſe his intereſt; Looſe who will, thou may meet with a ſtorm, but ſhall never ſuffer ſhipwrack, becauſe *Chriſt* hath a venter in the Ship, therefore it ſhall aſſuredly come ſafe to Shoar.

The *Second* thing I would ſay to you, to make you rejoyce, is this, *That Chriſt will welcome you at Mid-night, when you come to Him about his work*: You can ask nothing but he will give it, and, if ever the Angel of the Covenant does wonderfully, it's then when his *Lazarus* is dead, and in the Grave, God is ſaid to ariſe, and have mercy on *Zion*, becauſe her time is come, wherein love can no longer reſtrain its ſelf; I encourage you to come, becauſe he will welcome you with the glad tidings of this, that, *His Lazarus ſhall riſe again.*

Thirdly, Comfort your ſelves with this, that as *Chriſt* is moſt willing to take imployment about his work, ſo in his undertaking, *Nothing can diſcourage Him*; neither *diſtance*, *danger*, nor *deadneſs*: Nay, though

though thou wer't *Stinking* above ground, and with both hands *thrusting* away thy own mercy, as the Disciples did, yet he will do his work, and perfect it to his own praise.

Fourthly, Rejoyce, because all *Christ's Methods are best, and tend most to the advancement of the work, that is in his hand:* Let him act, and do not hinder him by your unbelief: Let him take his own way, his own time, and use those means he pleaseth, all will help and hasten *Lazarus* out of the Grave, and make him come forth with the greater advantage.

Fifthly, Rejoyce, for God *intends to make a Feast for Churls*, to shame them out of their miserable straitning of his Spirit: It shall not be the Spirit, or his Doctrine, dropping as the Dew, *Deut.* 32. But it shall be a *pouring out of the Spirit*, Isa. 32. 15. And *a plentiful rain*, whereby *He will confirm his Inheritance when wearied*, Psal. 68. 9. *Lift up your heads, for the day of your plentiful Redemption draweth neer*, for he will not chide continually, he will perfect what he hath begun, and will do this with a notable advantage, to a dead *Lazarus*, so that

that all that heard of him, ſhall ſee and turn to the Lord.

Sixthly, and Laſtly, Rejoyce, becauſe, He that *removeth his People's unbelief will roll away the Stone of outward difficulties, be what they will*: It is a bleſſed token that outward impediments ſhall evaniſh, when the inward Plagues of the Heart are removed. I ſhall ſay no more, but as it's a mercy that Chriſt is at work, and cannot be diſcouraged in it; ſo then is the reviving begun, when the Spirit is poured out, and theſe Heart-plagues cured, that Profeſſors have been tormented with, in the day of his hiding, and of his removing of the Spirit far from us. The good Lord return our Captivity, as the ſtreams of the South.

FINIS.

Pſal. 85. 6.

Wilt Thou not revive Us again? that thy People may rejoyce in Thee.

WHoſe Words theſe are, themſelves do declare; That, 1. They are the *Words* of ſuch that once enjoyed the favourable Face of God, and now are deprived of it; The Lord being now turned away from them. 2. That once were revived and quickned in the enjoyment of him; and now are fallen dead, and diſcouraged upon his turning away from them. 3. They are the *words* of ſuch, who are very ſenſible of both the former two, *viz.* His *turning away*, and

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their own deadneſs upon his with-drawing. 4. They are the *words* of thoſe that now finde, that nothing can revive them, until he return to them, and graciouſly favour them with his Preſence, as he uſeth to do to his Land. 5. They are the *words* of ſuch, whom nothing could ſatisfie, but his returning & reviving, and that now bend all their ſtrength to wreſtle with *Jacob*'s God, to perſwade Him to return and revive them. 6. They are the *words* of a People, perſwaded of his Power and Ability, to revive the dead, dry, and ſcattered bones of the Houſe of *Iſrael*; and that none elſe could do it. 7. They are the *words* of a People, that had their own fears and jealouſies, that he *would not return and revive them*; as this Expoſtulation ſeemeth to import: *Wilt thou not revive us?* 8. They are the *words* of a People, that do not give way to their unbelief and jealouſies, they bring all their douots and diſcouragements to God, and propounds the Queſtion to him, ſaying, *Wilt thou not revive us?* and it's good when we do not give place to unbelief, nor ſtand to its verdict, eſpecially when Clouds, and thick Darkneſs cover the Church of God. 9. They are the *Words* of *Humble*, and

and yet confident Pleaders with God about their condition, they wreſtle by Arguments, and plead powerfully with God for his returning to revive them. 10. And laſtly, They are the *words* of ſuch, as reſolve to improve his returning, and their own reviving to his praiſe, whenſoever they ſhould enjoy it: In a word, they were Perſons of a publick Spirit, and that deſigned the good of all the People of God; *That thy People may rejoyce in thee.*

I would premiſe theſe *Six* things, that the ſerious Chriſtian ſhould have upon his heart, when God's work within, and without them, is very low.

Firſt, They ſhould ſeriouſly conſider how matters ſtand between God and them, *Whether things be intire or not? Whether there be a breach or not?* If there *be any difference betwixt Him and them*, that cauſeth diſtance, and that ſuch a diſtance, that God will not ſpeak to them, look on them, or have any communion or fellowſhip with them.

Secondly, The People of the Lord ſhould then ſeriouſly enquire, *where is the Lord?* and what way he is gone, whether he is behind our Wall, or gone to his place, *Job* 23. 3.

23. 3. *O that I knew where I might find him.* It's a grievous ſin, when they *that handle the Law, ask not for him.*

Thirdly, The People of the Lord, as they ſhould be ſenſible of his departure, ſo they ſhould be very ſerious about, and much long for his return, *But thou O Lord, how long? O turn Thee unto me, and have mercy upon me.* Pſal. 25. 14 15. *For I am deſolate and afflicted.*

Fourthly, The People of God ſhould be very ſerious to get their hearts ſatisfied in this; That, while he is from them, he is for them, *Ezek.* 36. 10. *For behold, I am for you, and I will return unto you*; that is, though I be abſent from you, yet I am for advancing your intereſt, and the intereſt of the Goſpel, and will come home again in due time, and you ſhall be *wrought* upon both by *Law* and *Goſpel*, *You ſhall be plowed and ſowen.* O what a comfortable word is this: I for you againſt all, I for you to ſweeten all your bitter, and to ſupply all your wants.

Fiftbly, The People of God ſhould be very ſerious, and ſenſible of the deadneſs and diſcouragement they fall under, upon his turning from them; and ſhould be much affected with the ſame.

Sixthly,

Sixthly, and lastly, External impossibilities, and inward indisposition to better their condition, should not only lead them into him, but should animate and encourage them the more to come to him, and to put their case and cause in his hand, *Wilt thou not revive us? that thy People may rejoyce in thee.*

I come now to the words, *Wilt not thou revive us?* or rather wilt thou not return, and revive us, as in the original; Thus *Ar. Montanus*, *Nonne tu converteris, vivificabis nos:* Wilt not thou return? and wilt not thou revive us? *Molerus* translates it thus, *An non tu conversus vivificabis nos:* Will not thou, being turned to us, revive us? Wilt thou not turn thy self, when we cannot do it, and quicken us: It's an usual kind of expostulation, that the Saints have used in their wrestlings under tentations, and how-ever they seem sometimes to savour of impatience, yet because they are mixt with faith, God is not offended with such, but rather is well-pleased therewith; as *Tertull.* saith, *Vis hæc est Deo grata.*

The meaning then seemeth to be this; Thou hast been angry with us *good Lord*, and in thy just indignation torn us, and turned from us, which we humbly acknowledge.

ledge. Many rejoyce in it, and ſay, that thou not only haſt done ſo, (and we adore and admire, becauſe it's not worſe) but they ſay, and make this news run thorow the Countrey, that thou wilt not return again, that thou wilt not revive again (which is all our hope and confidence in our bondage;) Therefore let it not be preſumption in thy poor dead and deſerted Children to come, and thus expoſtulate with thee about this matter, that now we humbly beg a determination about from thy ſelf; *Wilt thou not return, and revive us again, that thy People may rejoyce in thee*: Wilt not thou bring neer thy righteouſneſs, even thy ſalvation, for *Iſrael* thy glory? Wilt not thou cauſe thy face to ſhine, that we may be ſaved? And, wilt not thou make us glad, according to all the days wherein we have ſeen evil? *That thy People may be glad in Thee.*

In the words you have theſe *Four* things to be conſidered.

The *Firſt*, Is their *croſs*, *God is turned away from them*, as is implyed in the words. *Secondly*, You have their caſe under this croſs, *They are in a very dead condition*, and doth not well know, if ever it ſhall be better with them. *Thirdly*, You have their

Cure,

Cure, that only can heal their Diſeaſe, and that is *God's returning to them, and reviving of them. Fourthly*, You have their *Crown*, or excellent deſign wherewith they intend to crown all, *viz. That if he will return and revive them*; they will rejoyce and praiſe him, *That thy People may rejoyce in Thee.*

The *Firſt* Doctrin, I draw from the words thus explained, is this.

That Heirs of Glory may ſo provoke their God and Glory, that he may turn away from them for a time.

This is that which the Prophet telleth us of, 2 *Chron.* 15. 2. *-----The Lord is with you, while ye be with Him; and if ye ſeek Him, he will be found of you: but if ye forſake Him, he will forſake you.* Hoſ. 5. 15. I will go and return to my Place, Jer. 12. 7. *I have forſaken my Houſe*, viz. my Ordinances, my People, and given all over to the will of my Enemies.

I ſhall a little Enquire unto theſe two things. The *Firſt* is this, To ſhew you *what this turning away from his People is. Secondly*, Why doth our Lord thus turn from them.

For the *Firſt*, *What it is*: For Anſwer unto this; I ſhall firſt ſhew you what have

been the notions of the Saints of old about it. *Secondly*, I ſhall give you a brief Deſcription of it, which I ſhall endeavour to explain in all the Branches of it.

To ſpeak unto the firſt, which is the Saints notions about his turning from them. They are ſuch as have been attended with much weakneſs and jealouſie, yet they are of great uſe unto us. The *Firſt* whereof is this, They call it a *ſtanding afar of*, Pſal. 10. 1. Why ſtandeſt thou afar off, this points out theſe two. The *Firſt* is, That he is gone from them, like that of the Spouſe, *Song* 5. 6. *My beloved is gone, is gone*, The *Second* is, That now he is at a great diſtance, and far away: gone to the Mountains, gone over Mountains: And, now Mountains of ſeparation are got in betwixt him and them, ſo that, they cannot behold him, or come nigh unto him.

Secondly, They call it a hiding of his face, Iſa. 64. 7. *None ſtirreth up himſelf to take hold on thee, when thou hideſt thy Face.* They knew him as it were by Face, that is, by his Divine gracious Manifeſtations of himſelf, which now they are deprived of: and finde he is angry, an effect whereof is the hiding of his Face, and removing of his wonted favours from them; and indeed, this

this is one ſad branch of his turning away from his People, when he ſhews them the back, but not the face.

Thirdly, They call it a *forgetting of their affliction and oppreſſion*, Pſal. 44. 24. *Wherefore hideſt thou thy Face, and forgetteſt our affliction, and our oppreſſion*; not that thereby they would attribute any ſuch thing properly to him, who cannot be ſaid, in this ſenſe, either to forget or remember: but, that he carried himſelf ſo to them in his diſpenſations, as one carrieth to another that he hath forgotten; In not ſympathizing with him to his ſenſe, and in that he doth not that which may bring them out of their preſent affliction; ſo, *Pſal.* 13. 1. *How long wilt thou forget me, O Lord! for ever*: This is moſt bitter to the People of God.

Fourthly, They call it a caſting off, *Pſal.* 60. 1. *O God thou haſt caſt us off, thou haſt ſcattered, or broken us, thou haſt been diſpleaſed*, Pſal. 74. 1. *O God, why haſt thou caſt us off for ever?* Lam. 5. 22. *But thou haſt utterly rejected us, thou art very wroth againſt us.* This is more feared than felt. Their grounds, whereupon they draw this concluſion, cannot bear it. But, what is wanting in the premiſes, is ſupplyed by their fears and jealouſies.

Fifthly, and laſtly, They call it a forſaking of them, *Pſal.* 22. 1. *Why haſt thou forſaken me*, Mat. 27. 46. *My God, my God, why haſt thou forſaken me?* And however we are not troubled when we forſake him; yet there is nothing more terrifying to the People of God, than apprehenſions of his forſaking of them. They know the ſweetneſs of his Preſence, the ſad effects of his departure from them, and their own perplexities, in reference to both, which makes them dread the thoughts of his departure, while in the mean time, they ſtand not in awe, to commit thoſe ſins that provoke him to forſake them. Thus much for the firſt thing propounded, for your better underſtanding of our Lord's turning away from his People.

The *Second* thing I promiſed to ſpeak to, is, to give you a brief Deſcription of this, from all their former Notions about it, which is this.

God's turning from his People, is, the hideing of his Face from his People generally, and leaving them to be exerciſed with great afflictions, and that for a very long time.

This Deſcription is grounded on their Notions about this diſpenſation, excepting

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their weakneſſes and infirmities, which we are to watch againſt.

But, for further clearing of this deſcription, I ſhall conſider it apart, and clear it unto you.

And *Firſt*, I call it a *hiding of God's face*, which includes theſe *Six* Things in it. *Firſt*, It includes the withholding of light and counſel, whereby his People are helped to diſcern them, and judgment, and what *Iſrael* ſhould do, in reference to both: It was the commendation of *Iſachar*, that they knew the times and ſeaſons, and what *Iſrael* ſhould do. Now when on the contrary we *walk like blind men*, Zeph. 1. 17. *When our Prophets alſo finde no Viſion from the Lord*, Lam. 2. 9. And, *when we ſee not our ſignes, neither is there any Prophet, or any other among us* (pretend to what they will) *that knoweth how long*, Pſal. 74. 9. It appeareth that now the Lord is turned away from us, in whom is the Fountain of Light and Life.

Secondly, This hiding includes the withholding of his nourithing and cheriſhing grace, whereby he cheriſheth his People, as a Hen doth her Chickens, whereof you may ſee, *Deut.* 32. 11. *As an Eagle ſtirreth up her Neſt, fluttereth over her young,*

ſpreadeth abroad her wings, taketh them, beareth them on her Wings: ſo *Verſ.* 12. *The Lord alone did lead him, and there was no ſtrange God with him*; ſo, *Verſ.* 13, 14. As you may read at your leiſure, when God turneth away, this is with-holden, and in place thereof, he ſendeth on them deſolating ſtroaks and judgments, *Mat.* 23. 37, 38. *Behold, your Houſe is left unto you deſolate*; Verſ. 39. *You ſhall not ſee me hence-forth till you ſhall ſay, Bleſſed is he that cometh to us in the Name of the Lord:* And this the *Second* ſad thing that is in it.

Thirdly, It includeth the hiding of thoſe things from his People, that he hath been often ſhewing to them, as things belonging to their peace, but then they would not ſee. And now, they are hid from their eyes, Luk. 19. 41, 42. *But now they are hid from thine eyes*; ſhe would not ſee when ſhe might, and now ſhe cannot ſee, though ſhe would. This is a dreadful conſideration in this caſe, and moſt true.

Fourthly, It includeth the delivering up of a People to ſtrong deluſions of their own hearts, 2 *Theſ.* 2. 11. *And for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie*, V. 12. *That they all might be damned*, Rom. 1. 18, 19, 21, 24. *Where-*

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fore also God gave them up to uncleanness, through the lusts of their own hearts, &c. Joh. 5. 43. *I am come in my Father's Name, and ye receive me not, if another shall come in his own Name; him ye will receive.* That which causeth many to depart from the profession of the truth, is this, they never received *Jesus* the Lord.

Fifthly, It includeth the delivering of them up to Satan's tentations and deluſions, 2 *Chron.* 18, 19. *I will go and be a lying Spirit in the mouth of his Prophets*, Verſ. 21. *And the Lord said thou shalt intice him, and shalt prevail, go out and do even so.* How many monstrous witnesses are there of this branch of his hiding this day, though it be no way laid to heart, as the matter requires.

Sixthly, and Lastly, It includeth God's eminent displeasure against a People, while declaring against them, as a People turned off, and divorced from him, who are no more in Covenant with him, 2 *Chro.* 15. 2. *If they forsake him, he forsakes them.* Deut. 31. 16, 17, *They break the Covenant*, v. 16. *And his wrath breaks forth, and he forsakes them*, v. 17. Thus much for the clearing to you the first thing in the description.

The *Second* Thing in the Deſcription is this, I call it a hiding from his People *generally*; becauſe as every Cloud on the Sun that ſhadows our Place, doth not make Night, but when the Sun is down, and when all our Horizon is in every point obſcured: So afflictions, when they are only on ſome particular Perſons, and that in ſome particular caſes abſtract fron the common cauſe, do not make a Church-deſertion: But when it's a general danp upon every Family, upon all ranks and conditions, Cities, Countries; then certainly, it's a turning away from the Land, like that which is here in my Text, and in *Iſai.* 9. 20, 21. And, *He ſhall ſnatch on the right hand, and be hungry, and ſhall eat on the left hand, and not be ſatisfied, they ſhall at every Man the fleſh of his own Arm, and yet not ſatisfied. Manaſſah Ephraim, and Ephraim Manaſſah, and they together againſt Judah.* Where it's ſtrange to obſerve what eaters theſe be, how they eat up one another, and yet are not ſatisfied; and when two of them have eaten up one another, they both reſolve they will eat up little *Judah* next, that ruled with God, and was faithful with the Saints. Another inſtance you have, *Iſa.* 10. 22, 23. *There is a Conſumption determined for the Land.* The

The *Third* Thing in this Deſcription, is, *Leaving them to great afflictions*, becauſe as the abſence of a Nurſe for a time from a Child, or the letting it fall accidentally, as *Mephiboſheth*'s Nurſe did him, doth not argue her forſaking of the Child; but her caſting it out of her Arms, as *Hagar* did *Iſhmael*, and going away, that ſhe may not ſee the death of the Childe: So every reproof of our Lord's, or ſad diſpenſation he permits to fall out for thy exerciſe, doth not preſently conclude, that he hath turned away, for he *reproveth* his People, before he *forſake* them, as in *Saul*'s caſe, he firſt reproves *Saul*, and then *forſakes* him, he reproveth *Iſrael* firſt, and then he with-draws, *Zech.* 1. 4. 6. So *Hoſ.* 5. 15. He *tears*, and then *goeth away*, or as *Ezekiel* obſerveth it. The Lord firſt departs from between the Cherubims, goeth to the Threſhold of the Sanctuary, and from thence to the Mountains, whereupon followeth great afflictions to the People of God, *viz.* Days of darkneſs, and trouble, *Jer.* 12. 7. He gives them up: And,

The *Fourth* and laſt Branch of the Deſcription, is this, That this is for a long time, like the Seventy Years captivity, the Four Hundred Years in *Egypt*; Hence you may

may ſee, that, that which was in *Joſhuah's* time, upon the account of *Achan's* covetouſneſs, was not a turning from the Land, becauſe it was of no continuance; ſeeing that this turning away, is for a long time together, 1 *Sam.* 7. 2. *And it came to paſs while the Ark abode in Kirjath-jearim, that the time was long: for it was twenty years:* Hoſ. 3. 4. *For the Children of Iſrael ſhall abide many days without a King, and without a Prince, and without a Sacrifice,* &c. which clearly ſuppoſeth length of time, and continuing long in that lowe and forſaken condition.

Thus much for the firſt thing propounded to you, *viz.* what is underſtood by his turning from his Land, that he hath been favourable to in former times.

For the *Second* Thing, *viz.* The *cauſes of his turning away.* They are both many and known; *Publiſhed* ſo, that he that runs may read them, and yet not *repented of*, though the Land periſheth under the weight thereof: God preſerve *Judah* from being eaten up in the day of indignation. I ſhall name but three Tranſgreſſions or four, for which God ſeverely puniſheth his People.

The *Firſt*, Is *Apoſtacie and Defection from Him, his Cauſe, Truths, Ordinances, Statutes*

and

and Judgments, 2 *King*. 17. 15. (The words of the Text are these:) verſ. 15. *And they rejected his Statutes, and his Covenant that he made with their Fathers, and his Teſtimonies which he teſtified againſt them*, (either by his Judgments or their own Conſciences) *and became vain*, and verſ. 16. *And they left all the Commandments of the Lord their God*, What, Is he yet their God? Yea; but what next. *And they made themſelves molten Images, even two Calves*; So *Pſal*. 17. But what cometh of this? Verſ. 18. *Therefore the Lord was very angry with Iſrael*: Nay ſure, he will only be angry with the Calve-makers; yea, and with all them that truſt in them really, or interpretatively; and that, *to the removing them out of his ſight*: Now the caſe being ſo clear, It's but folly for Men to look for a ſight of his face, till they conſider this Head of guilt in this forecited place.

A *Second* Thing, is, *When Men juſtifie themſelves in their abominations*, and ſay, either, they are not polluted, though they have gone after *Baal*, Jer. 2. 23. or that they are delivered to commit all theſe abominations, *Jer*. 7. 10. *They will come to his Houſe, and ſay, we are delivered to do all theſe abominations*, or when they glory in it.

Pſal.

Pſal. 4. *They glory in their ſhame*, or with *Solomon's* Fool, *make a mock of ſin*; and what a pity is it to ſee men befool themſelves with ſin; and then when it hath befool'd them, it breaketh forth in a fiery flying Serpent upon them: And yet Men are ſo mad, that nothing can ſatisfie them, except wickedneſs go forth from them to all the Land, *Jer.* 23. 15. *Profaneneſs is gone forth from them to all the Land.* This provoketh our Lord to turn away, and to give up with a People.

A *Third*, is, *A Land's incorrigibleneſs under all the means that he uſeth for their recovery.* Jer. 8. 4, 5. *Shall they fall and not ariſe, are they gone back with a perpetual backſliding?* Shall bellows be burnt, and lead conſumed? Cities laid on heaps, and the Land burnt up, and ſhall not the droſs be purged away? *Jer.* 6. 29, 30. *Iſa.* 42. 24, 25. *Therefore he hath poured upon him the fury of his anger, and the ſtrength of battel*: Can any be ignorant of the cauſe of this wrath, that readeth this Scripture? So *Ezek.* 24. 13. *In thy filthineſs is lewdneſs, becauſe I would have purged thee, and thou wouldſt not be purged:* This is their incorrigibleneſs, But, what follows? *Thou ſhalt not be purged any more, till my fury reſt upon thee:* So,

Iſa.

Isa. 1. 5. *Why should you be smitten any more, for ye revolt more and more.*

The *Fourth* and last I name, is, *A Land's stupidity and senselessness under all this:* they are burnt up, but they lay it not to heart; they are smitten, but they do not finde it; or, if they do, it's but as the Drunkard saith, *Prov.* 23. *They have smitten me, saith he, but when he awaketh, he calleth for it again.* The Land perisheth for lack of knowledge; yet, who is sensible of it; a stupid unconcerned Spirit, is that which doth highly provoke God to wrath, and incapacitateth thee to do any thing: for the preventing of it; It's beyond all question, that our careleſsneſs and unconcernedneſs of Spirit as to sin, or Duty as to time or Eternity, is that which hath brought us under much trouble, *Isa.* 32. 9, 10. which will never be removed, until the Spirit be poured out upon us, from on High, *ibid. v.* 15. I shall not insist any more on this Point, only seriously consider what I have said, and by what I have said on the first question, you may understand our condition, and God's way towards us; And by the other you may know your own Sin, and the cause of God's wrath manifested, in his turning from you.

The

The *Second* Thing that I obſerve, is this, *That upon our Lord's turning away his Land and People, fall very dead and diſcouraged. Wilt thou not revive us?* That imports the deadneſs of their caſe. *That thy People may rejoyce in thee*; This importeth the ſorrowfulneſs of it. I ſhall not detain you here, by telling you what things fall dead in his Land, when he removeth from it, ſuch as theſe, viz. *The Principles of ſound Doctrine and manners die*, whereupon error in judgment, and looſneſs in Men's practiſe and converſation creep in into his Land, and pollute his Land, thereby turning Emmanuels Land unto a Wilderneſs. *The People become ſick and weak*, that in the enjoyment of his countenance were healthy and ſtrong, *Iſai.* 1. 5. *The whole head is ſick, the whole heart is faint, and*, v. 6. *from the ſole of the foot, even unto the head, there is no ſoundneſs in it but wounds and bruiſes, and putrifying ſores; they have not been cloſed, neither bound up, neither mollified with oyntment: The exerciſe of all his Peoples graces decay.* Work is layed by, Men turn in from their labour, and the Wild Beaſts go forth to their Prey, *Pſal.* 104. 20. compared with 23. And it's ſad, when theſe gray Hairs are here and there, and *Ephraim* knoweth it not, neither will

will he underſtand. This death *falleth on all the glory of his Land*; then the glory of *Ephraim* is as a fading Flower, *Their goodneſs as the morning Cloud, and as the early Dew it goeth away*, *Heſ.*6.4. You may now name your Children *Ichabod*, ſaying, (to one another) *The glory is departed from Iſrael. The Peoples joy is gone when he removeth; Thou haſt multiplied the Nation, and not increaſed the joy*, Ila.9.3. *Joy and gladneſs is departed from the Houſe of our God*, Joel 1.16. Becauſe thoſe that were fed, are now ſtarved, thoſe that were healed are wounded, and thoſe that came to the Sacrifices of the Lord, as Doves to their windows, are now frighted away, with the terrible ſight, and noiſome ſtink of *Bethel*'s Calves, which they cannot kiſs. *The Miniſters and Ordinances*, (theſe bleſſed Inſtitutions of our King of Kings) *they fall under contempt and diſgrace*, being either overvalued, by being reſted upon, and put in the King's place, they die; or undervalued below their worth, they die, and are deſpiſed as light *Manna*; As every thing liveth in its own Orb, and being out of it, dieth; ſo theſe being either overvalued, or undervalued, and conſequently out of their Orb, muſt die. *The praiſes and vows that his Land*

was

was beautified and ſtrengthned with, they are impriſoned, Pſal. 65. 1. *Praiſe waiteth for thee in Zion, and unto thee ſhall the vow be performed.* But, why are not the praiſes ſung? They are impriſoned, Upon what occaſion? Upon the occaſion of his removal, and they muſt ſtay in Priſon till he return: But may we not pay our vows? Not. Why? Becauſe iniquities prevail, ſinful ſad courſes prevail, that impriſon the vow, and it muſt wait for him, before it can be performed.

But to paſs all theſe, as having touched this Subject in my former Diſcourſe, I ſhall ſhut up what I intend to ſpeak of this Doctrine, In laying before you thoſe ſeven things, that concur to deaden a Land once much favoured by Him.

The *Firſt* thing which bringeth his Land (or a particular Member of it) under this deadneſs and diſcouragement, *Is the loſs of the wonted ſenſe of the love and favour of the God of the Land:* Thou haſt been favourable, and we did ſenſibly perceive it, but we have loſt this ſenſe, and are become as dead, becauſe of it. Wilt not thou then revive us again? O! what a ſad loſs is it, when a Soul looſeth the raviſhing unſpeakable joyes it had, in the apprehenſion of God's

love,

love, 1 *Pet.* 1. 8. *In whom believing, we rejoyce with joy unſpeakable, and full of glory*: There is now no ſhedding abroad of the love of God in the heart; the heart falleth dead and cold. And is it not a death ſad enough, when thou haſt loſt that dwelling, abiding, perſwaſion of his love, and of thy being at peace with him, *Rom.* 5. 1. *Being juſtified by Faith we have Peace with God*, which made thee rejoyce under former trials, with *Habakkuk*, chap. 3. 17, 18. *Though the Fig-Tree do not bloſſom*, &c. *Yet I will rejoyce in the Lord, and glory in the God of my Salvation.* This is the firſt thing that this dead condition of the People of God conſiſteth in, upon his turning from them.

The *Second* thing, wherein this Death conſiſteth, as it falleth on his Land, upon his removal, is, *The Land's perplexing thoughts, about their wretched unkindneſs towards God, when he was ſo favourable to them.* This made the Churches heart fail her, *Song* 5. 6. *When he ſpake my heart failed*: Why failed? becauſe of her wretched unkindneſs to Him, that was ſo kind to her, ſhe lieth in bed, while he ſtandeth at the Door; ſhe is within, while he is without; ſhe ſhamefully ſtifles his call, while he moſt

lovingly desireth her to open to him: And doubtless, these in my Text had perplexing thoughts of their wretched carriage in turning from him, as their Prayer importeth, Vers. 4. *Turn us, O God of our Salvation*; Thus much for the second thing, wherein this death doth consist.

The *Third* thing, wherein this death consisteth, is, *A deep sense of the justly deserved wrath of God*, Psal. 88. 7. *Thy wroth lyeth hard upon me*. Now the Land plungeth it self in the curse of the Law, and Flames of Hell; not only apprehendeth anger in God against it, but also is in great fears, that it shall be for ever, and drawn out to all Generations, as in the 5. Verse of this Psalm; and all this they apprehend without any cheering supportment from the Blood of *Christ*.

The *Fourth* thing, wherein this death on his Land consisteth, is, *The oppressing apprehensions they have of some temporal judgments*. This is clearly imported in the word, *Draw out thine anger*. They know God will judge his People: And however, he will not make an utter end of them, yet he will not leave them altogether unpunished. They know, *That judgment beginneth at the House of God*. This, together with the thoughts of their former undutiful carriage, causeth trem-

trembling to take hold of them, for fear of his judgments, *Pſal.*119.120. Sometimes they fear to be given up of God, to fall in ſome groſs ſin, *Pſal.* 39.8. And ſo to be made the ſcorn of the fooliſh. Sometimes again they fear, that God will ſuddenly ſtrike at, and take them away in his anger. As there, *Take me not away in thine anger.* Sometimes they think they ſhall raiſe a ſtorm, as *Jonah* did, either in the Family-Church, or Nation, wherein they are members; now, what can be ſader, then for one to be under ſuch apprehenſions.

The *Fifth* thing, wherein this Death on his Land conſiſteth, is, *Prevailing fears of being utterly rejected*: Verſ. 5. Wilt thou be angry *for ever?* Wilt thou not revive us again? ſpeaketh out their fear and jealouſie, as you ſhall hear in its proper place; So *Jonah* 3.4. *I ſaid I am caſt out of thy ſight*, Pſal.88.4. *I am counted with them that go down unto the Pit:* Pſal.74.1. *O God thou haſt caſt us off:* And what can be more bitter than death, if this be not.

The *Sixth* thing, wherein this death on the Land conſiſteth, is, *The dreadful arrows that he ſhooteth at us, by his ſurprizing, and ſtupendious Providences*; All which (as we judge) are againſt us, *Job* 17.3. By his

ſharp reproofs, hewing us to pieces, and cauſing our beauty to fade like a Moth: *Pſal.* 39. 13. And drinking up the Spirits of his People, *Job* 6.4. So that there is no ſoundneſs in their heart or fleſh, *Pſal.* 38.3.

The *Seventh* and laſt thing, wherein this Death conſiſteth, is, *The Land's unſpiritedneſs and diſability, either to do or ſuffer:* There is no Spirit here, they cannot help themſelves, revived they muſt be, but they cannot do it, ſo *Pſal.* 40. 12. *I am not able to look up.---- Therefore my heart faileth me.* And indeed, as the Kingdom becometh *baſe* when he removeth; ſo it's *activity* is gone, when he is gone, *Iſa.* 64. 7. None *calleth on the Lord*, none *ſtirreth up himſelf to take hold on thee:* Why? *For thou haſt hid thy Face from us:* We may then ſtumble and ſtagger like a drunken Man, we may then make long ſhadows, but we are wearied and cannot work, ſlothful and cannot watch, unſtable and cannot ſuffer. Thus much for the Death that falleth on the Land upon our Lord's removing from it.

The *Third* Doctrine, that I draw from the words, is this. *That while God is angry and removed from his People, there is no help nor relief for them againſt the deadneſs of their*

their preſent condition. Wilt not thou return and revive us, telleth us, that when God denieth to revive, or with-draweth his concurrence from means ordained to life, there can be no reviving. This you may ſee the Church of God lamenting over, *Lam.* 1. 16. *For theſe things I weep, mine eye, mine eye runneth down with water,* (why what is the cauſe of her weeping?) *becauſe the Comforter that ſhould relieve my Soul is far from me. q. d.* Tentations aſſault me, and there is no relief for me againſt them. Corruption ſpringeth up in me, but no relief for me. Grace faileth in me, and in my Children, and there is no relief for my ſoul. I faint in my ſighing, and there is no relief for preventing it, or recovering me out of it. The Crown hath fallen from my Head, the glory is departed; the day goeth away; a dark Cloud of his anger covereth me, and my Children are carried unto Captivity, yet there is no relief; Why? becauſe the Comforter, that relieveth my Soul, is far away: He is not gone altogether from me, but is far away from me, and is at a diſtance, and ſo long as it is thus, there is no relief for my Soul.

What? No relief? Is there none in God? Yea, but none for me. Why ſo? 1. *Becauſe*

he is angry, and fights againſt me, Iſa.63.10. *Therefore was He turned to be their Enemy and He fought againſt them.* O Lamentable! What? not only turned far from thee, but alſo turned to be thy Enemy, and an enemy fighting againſt thee, then thou can have no relief from him. 2. *Becauſe iniquity hath ſeparated betwixt Him and us*, Iſa.59.2. *But your iniquities have ſeparated between you and your God, and your ſin hath hid his face from you, that He will not hear.* Then he can revive you; yea, his hand is not ſhortned, but it can ſave; nor is his Ear heavy, but it can hear; but my iniquity hath ſeparated between him and me, *and He will not hear*. There is no relief then here, till Sin be removed, and wrath be appeaſed. 3. *Becauſe, as He hath called an Aſſembly againſt me, to cruſh my young Men, ſo the Lord hath delivered me into their Hands, from whom I am not able to riſe up*, Lam.1.15. compared with the 14. verſ. And thus it muſt be, becauſe he hath called and commanded them, *Jer.47.7. How can it be quiet, ſeeing the Lord hath given it a charge*, againſt us, *there hath He appointed it.* Then you ſee, when he is angry and turned away, there is no reviving for the dead, on this hand all refuge faileth; *From above hath*

He

He ſent Fire into my Bones, Lam. 1. 13.

But *Secondly* cannot Angels, that he hath made miniſtring Spirits, for the relief of his Saints, help us in this caſe? *A.* There is no reviving, or relief to be had here either: For, 1. All the Angels that we can expect, while he is angry and turned away, are bad ones, *Pſal.* 78. 49. *He caſt upon them the fierceneſs of his anger, wrath, and indignation, and trouble, by ſending evil Angels among them.* 2. Suppoſe he would ſend good Angels, yet theſe could not revive you, when he hath turned from you, *John* 20. 13. Woman (ſaith the Angel to *Mary*) *why weepeſt thou?* They lance her wound, but cannot cure it: Angels compaſſion or ſympathy, ſignifieth little to a ſoul, that ſeeks after Chriſt, till Chriſt himſelf ſpeak. 3. Suppoſe they could do any thing in this caſe, they would not. Might they not ſay to thee, as the Devil ſaid to *Saul*? *Saul* cometh to him, (it's true he ſought for *Samuel*) and ſaith, *The Philiſtins are upon me, and God hath forſaken me.* What is the Anſwer? *Seeing God hath forſaken thee, why comeſt thou to me?*

But, *Thirdly*, Cannot one in this caſe finde relief at home, in their own Conſciences? *A.* None at all. For, 1. Conſci-

ence (as God's Deputy) accuſeth thee, *Rom.* 2. 15. *And their thoughts, the mean while, accuſing, or elſe excuſing one another*: Now when Conſcience doth challenge, what reviving, or refreſhing canſt thou finde from it. 2. Becauſe it not only challengeth, but ſetteth all thy ſins (with their ſeveral aggravations) *in order before thee*: Pſal. 50. 21. I will ſet them in order before thee; and what relief can thou find, when theſe troops do inviron thee. 3. *Becauſe it is as a thouſand witneſſes againſt thee*, Rom. 2. 15. *Their Conſcience witneſſing*, thou cannot deny the fact, neither ſhall thy pleading *not guilty*, as *Jer.* 2. 23. relieve thee: *For thine iniquity is marked before me*, ſaith the Lord, *v.* 22. and Conſcience, it ſaith, thy backſlidings they reprove thee; ſo that as yet thou can have no help in this caſe from Conſcience. 4. Becauſe Conſcience *doth actually judge and condemn thee*; and muſt do ſo of neceſſity: What relief then can you promiſe to your ſelves from Conſcience? It muſt proceed according to Law, which judgeth and condemneth thee, becauſe thou haſt rebelled againſt it.

But, *Fourthly*, Cannot one in this caſe finde relief from Ordinances? *A.* Not at all. Why ſo? *A.* Becauſe he is gone.

Why,

Why, what then? Cannot they help us, when he is turned from us? Not: How so? Because, when he is turned from his People, then the Life and Power of Ordinances is gone, the Word is but Wind, all is but an empty, weak, and insignificant report, for the Arm of the Lord is not revealed, *Isa.* 53. 1. And how can that revive and quicken thee, that hath no life in it self. 2. Upon his turning away, there are dark Clouds that fill the Sanctuary; so that there is nothing but darkness instead of divination, and stumbling at noonday, as in the night. *Thy Prophets have seen vain and foolish things for thee, and they have not discovered thy iniquity, to turn away thy captivity: but have seen for thee false burdens, and causes of banishment*, Lam. 2. 14. Neither can thou expect any relief here, when he is turned out of his House.

Thirdly, Because when God is wrath with his People, if they do yet enjoy the Ordinances, he giveth commission to them in his righteous judgments, to make Ears heavy, and hearts fat, *Isa.* 6. 10. *Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes.* O! how dreadful is this, neither here then canst thou finde any reviving.

Fourthly,

Fourthly, Because when God is wroth, and turneth away, he sometimes turneth out his People from the enjoyment of these Ordinances, *Psal.* 74. 6. *But now they break down the carved Work.* Vers. 9. *We see not our signs, there is no more any Prophet that can tell us how long.* Now suppose those could revive them, when enjoyed, yet now when they are revived of them, what relief can they expect from them?

But, *Fifthly*, I have Goods layed up for many Years, necessity not poverty shall not pinch me, I shall finde reviving here. *A.* Thou cannot; For, 1. In the day of his anger, he may take thee away in his wrath, Job 36. 18. *Because there is wrath, beware least he take thee away with his stroke, then a great ransome cannot deliver thee.* These, then, whose shall they be? 2. Thou may drink thy Wine in Bowles, yet this cannot help thee, for thy Cup is a Cup of trembling, and one blow shall break it, as a Potter's Vessel, and make it fall out of thy hand, thy Bread is by weight, and thy Water by measure, and thou eatest with astonishment and trembling, thy Soul refuseth every pleasant food. How canst thou be revived by these?

Lastly,

Lastly, Thy close Places shall not relieve thee, Psal. 18. 45. *The strangers shall fade away, and be afraid, out of their close places.* When he shall say this one word, *Adam where art thou?* All the Bushes shall give thee up to the hands of a living God.

Nor *Sixthly*, can crosses revive you, these are all killing in their own nature; and it is judgment, and burning with the Spirit, that maketh these purging, *Isa.* 4. 4. when the *Lord shall have washed away the filth of the Daughters of Zion by the Spirit of judgment, and by the Spirit of burning.* It's the Spirit of burning, and that purgeth away the dross.

Nor *Lastly*, can Magistrates or Ministers relieve you. For, 1. Our hypocrisie provoketh the Lord to do a marvelous thing on them, *Isa.* 29. 13, 14. *Their heart is far from me, and their fear toward me is taught by the Precepts of Men:* What followeth on this, *v.* 14. *Therefore behold, I will proceed to do a marvelous work amongst this people, even a marvelous work and a wonder,* (and indeed we may all wonder at it) *for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.* 2. When a People feareth not God, the best of Magistrates, and Ministers can do

them

them no good, *Hoſ.*10.3. *Becauſe we feared not the Lord, what then ſhould a King do to us.* It were good we had ſerious thoughts about this thing, that thereupon being humbled for our ſin, he may exalt us in due time. Thus much for clearing to you my Third Doctrine, propounded to you from the words.

The *Fourth* Thing I obſerve, is, their jealouſie, and fear; That he will not return and revive them; an ordinary infirmity, the People of God fall in, when he hideth his Face from them, they think they ſhall ſee Him no more.

The Doctrine is this, *That when God turneth away from his People, and ſtayeth away a long time; they fall uſually under a jealouſie and fear, that He will no more return to them, or revive them,* Pſal. 77. 7. *Will the Lord caſt off for ever? and will He be favourable no more?* v. 8. *Is his mercy clean gone for ever? Doth His mercy fail for ever more?* So verſ. 9. *Hath God forgotten to be gracious? Hath He in anger ſhut up his tender mercies?* This is our infirmity.

There are theſe *Eight* things that cauſe the People of God thus apprehend. The *Firſt* thing that makes them judge thus, is; *The ſenſible with-drawings of the good Spirit*

of Promiſe from them, Lam. 1. 16. compared with *Lam.* 5. 22. The Spirit is far removed, *chap.* 1. 16. They do conclude, *chap.* 5. 22. that he had utterly rejected them. This is not ground ſufficient to prove, that he had done ſo, for he doth pour out, or with-draw his Spirit, as he pleaſeth. *The Wind bloweth where it liſteth*, and it is no argument of his *rejecting a People*, when he doth not take his Holy Spirit away from them, as *David* feared he would do, *Pſal.* 51. Though he be pleaſed to *reſtrain* the influences thereof.

The *Second* thing that make the People of God ſo jealous and doubtful in this caſe, is, His *looking on*, when not only his Enemies break *the carved work*, but deſtroy the Meh, that *are more upright than themſelves*, Pſal. 74. 1. Then they apprehend caſting off *for ever*: *O God, why haſt thou caſt us off for ever.* The Reaſon of their judging thus, you have v. 6, 7. *But now they break down the carved work*, v. 7. *They have caſt Fire into thy Sanctuary* &c. And therefore, v. 11. they ſay, *Why withholdeſt thou thine hand? Pluck it out of thy boſome*: and, v. 22. *Ariſe O God, plead thine own cauſe.* Having overcome jealouſie, they mind their duty, and plead with God about their cauſe and his.

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The *Third* thing that maketh the People of God judge and fear thus, is, *The many ſad diſpenſations he exerciſeth them with*; whereby he ſcattereth them, *maketh the Earth to tremble, breaketh it, and maketh his People to drink the Wine of aſtoniſhment*, Pſal. 60. 1. *O God, thou haſt caſt us off*, Why ſo? *thou haſt ſcattered us*, v. 1. and v. 3. *thou haſt ſhewed thy People hard things*: It's true, he may *ſcatter* his People, and *ſhew* them hard things, and yet not caſt them off; but it is as true, that the Lord's People do judge thus, when they are under ſuch dark and diſcouraging diſpenſations, though it be their infirmity, *Pſal.* 77. 10.

The *Fourth* thing that make the People of God judg thus, is, *God's blaſting all their counſels, and the means uſed by them, for their own relief out of their troubles.* Pſal. 13. 1. *They judge that he hath forgotten them for ever*: The Reaſon is ſubjoyned in the 2d Verſ. *I take counſel in my Soul, having ſorrow in my heart daily. q. d.* All my purpoſes are broke off, they but increaſe my fear and affliction; and yet this is no ground to conclude thus, becauſe he croſſeth your humour, which paſſeth with you for good counſel.

The *Fifth* thing that nouriſheth and ſtrengthneth this jealouſie, is, *His continuance in hiding from us.* It's for ſo long a time, that we think, it will never be otherways; *Wilt thou draw forth thine anger to all Generations? the Winter is paſt, and Summer is come, and yet we are not ſaved.* He can keep thee *Seventy* Years in the *Babiloniſh* Furnace, and yet not reject thee: and whether he continue long or ſhort, it is for thy advantage.

The *Sixth*, is, *The manifold diſappointments, that God in his holy Providence exerciſeth them with*, Jer. 8. 15. *We looked for peace, but no good came; and for a time of health, and behold trouble:* this made their heart to faint in them, *verſ.* 18. *When I would comfort my ſelf againſt ſorrow, my heart is faint in me.* So Iſa. 26. 17, 18. *We have been with Child, we have been in pain, we have, as it were, brought forth Wind, we have not wrought any deliverance in the earth.* Upon this, they fall dead, and diſcouraged, and *v.* 19. God giveth them a promiſe for their encouragement. *Thy dead Men ſhall live*, &c.

Seventhly, *A growing diſtance, between God and them*, together with the diſappearing, or removal of his mercy and ſal-

vation

vation from them, makes them judg thus; Psal. 10. 1. *Thou standest afar off*; therefore thou hidest thy Face from us. He may stand afar off, and yet shew you his Face, though thou cannot discern it, so distinctly at a distance; the hiding of his mercy and salvation from thee, may make thee say, *Wilt thou not return and revive us?* And yet thy conclusion is false, which is this, therefore he will not revive us again.

Eighthly, and Lastly, *Their ignorance of, or not making use, of the Covenant of Grace, made them thus jealous*; for it is inconsistent with the ends and promises of the new Covenant, to reject utterly, one that hath been taken into Covenant with God; *I will not break my Covenant, nor alter the thing that hath gone out of my mouth*, Psal. 89. 34. Yet when they forget the Covenant, then they say, *Vers.* 38. *But thou hast cast us off, and abhorred us.* I might here speak fully to the weakness of these grounds of jealousie, and the non-concludency of their Arguments; and Caution you against misbelieving fear, and cruel jealousie, but finding my Work would be tedious, and studying brevity, I shall pass these things. Thus much for the Fourth Point of Doctrine, which was this, That when God runneth

away

away from his People, and ſtayeth away a long time; they fall uſually under great jealouſie and fear, that he will no more return to them, or revive them.

The *Fifth* Thing I obſerve in this Expoſtulation, is, Faith's *check*, that it giveth to this jealouſie, Faith will not ſtand to jealouſies *verdict*. It is ſo contradicting to the Covenant, and God's promiſes therein to his People, and ſo contrary to Faith's verdict in the caſe, *Pſal.* 89. 2. *I have ſaid mercy ſhall be built up for ever*; and if ſo, all is well enough; God is building up mercy by all theſe acts of judgment, wherewith he chaſtiſeth his People, yet this doth not ſatisfie, till they bring the cauſe to him, that they may get his verdict about it. Wilt not thou revive us? *q. d.* Enemies ſay, thou haſt forſaken us, *Pſal.* 71. 11. *God hath forſaken him, perſecute and take him.* But, wilt not thou return to us again, and revive us? Our diſcouraged, and faint hearts ſay, thou wilt not revive us, yet Lord, we wait till we hear what thou wilt ſay, that ſpeakeſt Peace to thy People. Diſpenſations indeed ſeem to ſay, thou haſt caſt us off, but be it ſo, (for which we are heartily ſorry) yet this is not the queſtion, for the queſtion is this, *Wilt thou not revive us again?* Senſe

O faith,

ſaith, How ſhall the dead be reſtored to life again? But, we wave that, and come to thee for reviving, leaving the manner and method of it, the *quomodo* and *quando* of it to thee; And, if thou wilt but ſay thou wilt revive us: Then, 1. We ſhall not much care, what growing *difficulties*, *diſcouragements*, *deſertions*, *diſorders*, and *confuſions*, *or our Enemies* ſay to the contrary. 2. If thou wilt ſay, that thou wilt revive us, we will make thy *teſtimony* a great Article of our *Creed*, and will hold by it, till thou actually *return* and *revive* us; and *though the Viſion ſhould yet be for an appointed time, yet we will wait for it.* 3. If thou wilt ſay thus to us, that thou wilt revive us, then we will make all our diſcouragements and tentations ſay the ſame; and ſo, *out of theſe Eaters we ſhall get meat:* we ſhall make them ſpeak the language of the promiſe, that formerly did plead for, and increaſed our jealouſie. 4. If thou revive us, then thou wilt return, for we cannot be revived, till thou return; no difficulty ſhall be able to ſtand in thy way, no *communication*, or *communion* with thy ſelf, that is neceſſary to our reviving, ſhall be with-holden; no *drineſs*, *ſcattering*, or preſent *deadneſs*, or *indiſpoſition* in the dry bones, ſhall hinder

hinder their reviving, if thou wilt revive us: if thou return and revive, the *Wilderneſs* ſhall be turned into a *fruitful Field*. 5. If thou wilt revive us, we ſhall be reviving to one another, and inſtead of being diſcouraging, and inſnaring to others, we ſhall be up-ſtirring and quickning unto them, and our ſelves alſo. And truly, until our God return, and revive, though we would, yet we cannot do any thing effectually for your reviving; though it's good for us always to be found in our duty. 6. If thou wilt return and revive us, then we will make publick intimation of it to all our Enemies, that ſay, Where is now your God? We will Anſwer, He is in the Heavens, and doth what-ever he pleaſeth, and is returning to revive us, that we may rejoyce, and be glad in him. 7. If thou wilt return and revive us, we will not fear Perſecutions, we will look danger and death in the face with a diſplayed Banner, *Pſal.* 60. 4. *Yet thou haſt given a Banner to thy People, that it may be diſplayed, becauſe of the truth:* we will ſtep over all that ſtandeth in the way of a returning Ark, or of the reviving his People longeth ſo much for. 8. If thou ſay thou wilt return and revive, this will encourage us heartily to invite thee to re-

turn; as now at this preſent time we do invite thee, for we would not be laſt in calling home the King to his own Court again. 9. Take Faith's verdict in this *viz.* It maketh them ſpeak thus, I cannot, nor dare not promiſe to my ſelf, or to others, any thing about theſe dry bones, for I cannot revive them, none but God can, and that when there is nothing but death and confuſion in the caſe. 10. and laſtly, If thou ſay thou wilt revive us, I ſhall henceforth not only judge it beſt, to come to thee now, but be the more encouraged for the future, to come with all my complaints and grievances, though death were in the caſe. *Wilt thou not revive us again?* Thus much for the firſt thing propounded, which holdeth out Faith's victory over jealouſie, and teacheth us to bring all our caſes to Him, that he may ſhew us his purpoſe and thoughts about them, and make us heartily acquieſs therein, as knowing that his judgment is the reſt of his People, be the judgment of others what it will.

Thus having ſpoken to the words in general, I ſhall endeavour now to conſider them more particularly, as they are in my Text. In doing of which, I ſhall firſt ſpeak unto

unto this, *That there is such a thing as reviving in the Covenant, between God and his People.*

Secondly, That the People of God do often want it, and do much stand in need of it.

Thirdly, That the restoring of a People to a flourishing and lively condition, is a a very hard and difficult thing, and therefore here it's call'd a *reviving*.

Fourthly, That notwithstanding of its difficulty, yet in all our approaches to God upon all occasions, we should pursue it saying, Wilt thou not revive us again?

Fifthly, That upon his return, his People are actually revived.

Sixthly, That this reviving doth beget much joy, and gladness in the hearts of the People of God.

Seventhly, and Lastly, That this joy thus begotten in their hearts, by his returning to, and reviving of them, is in himself; and that which the People of God should express with a thankful voice, upon his returning to, and reviving of his praise.

In speaking unto these Seven Propositions, I shall (for brevity's sake) *First* clear them to you, one by one, and then make Application of them all together, and so

ſhut up this Piece of Service, that I have adventured on, meerly out of love to his dead Work, and out of hope that he will revive it again, that we may live in his ſight.

I come therefore unto the *Firſt* thing propounded, which is this, *That there is ſuch a thing as reviving in this new Covenant, which is between God, and his People, in a Mediator.* Whereas the old Covenant of works did ſhut the Door, from ever eſcaping, in that it was weak through the Fleſh, *Rom.* 8. 3. This Covenant of Grace openeth a Door of eſcaping by Jeſus Chriſt, who was ſent *in the likeneſs of ſinful Fleſh, to condemn ſin in the Fleſh*, ibid. He it is that is *anointed to preach glad tidings to the meek, to bind up the broken hearted, to proclame Liberty to the Priſoners, and the opening of the Priſon to them that are bound*, Iſa. 61. 1. *To comfort all that mourn, to give them beauty for aſhes, the oyl of joy for mourning, the Garments of praiſe for the Spirit of Heavineſs*, v. 3.

For clearing of this further unto you, *viz.* that there is quickning and reviving in this Covenant: I ſhall propound theſe *Nine* things, to be conſidered by you.

The *Firſt* thing to be conſider'd, for clearing of this, is this, *That it hath pleaſed the Father*

Father, that in Him (who is the propounded match for Souls in this Covenant) *all fulneſs ſhould dwell*, Col. 1. 19. & 2. 9. So that whatever is requiſit and neceſſary for reviving of the body, is in the head; yea, whatever he is or what-ever he hath; whatever he hath done, is doing, or will do, all is reviving unto his People.

Secondly, Conſider, as he is full of grace and truth, *So there is an union between Him, and his People, by vertue of which they partake of that virtue and life, that is in Him, for reviving of them*, Joh. 15. 1, 2. *Every branch in me*; there is their Union, *Joh. 1. 16. And of his fulneſs we receive, even grace for grace.* There is the communication of what he hath on his part, and our participation of it, upon our part, And what can be reviving? if Grace be not, eſpecially in its abundance, *Grace for grace*; or in its conſtant ſupplies, *Grace for grace*; or as it holdeth forth the giving of one grace to help us to improve another; *For of his fulneſs have we received, and grace for grace.*

Thirdly, Conſider, that in caſe we ſin in refuſing, or abuſing this grace that is in Him; then know, *that this Covenant admits of repentance:* which the other Covenant of Works doth reject. Though thou haſt

played the Fool, yet there is place for *after wit* here; If thou turn, he will repent of the evil, *Jer.* 18. 8. *Jer.* 3. 13. *Only acknowledge thine iniquity*, Act. 2. 38. *Repent.*---- For the promiſe is to you, and to your Children, and to as many as God ſhall Call. And, what can be more reviving, than the conſideration of this? as you may ſee in the poor Prodigal, when he apprehended that there was place for repentance, he is preſently revived, and reſolveth on duty; *I will go to my Father, and ſay, I have ſinned*, &c. This likewiſe is ſuppoſed by *David*, Pſal. 32. 5. I ſaid I would confeſs my ſin, and thou forgaveſt the iniquity thereof, *v.* 6. For this ſhall every one that is godly pray unto thee. This third thing then that is in this Covenant, is very reviving and encouraging.

Fourthly, Conſider this, that what-ever is commanded in a way of duty, is promiſed to his People, He commandeth us to love him; he hath promiſed to circumciſe our hearts to love him; he hath commanded us to ſanctifie him in our hearts, and make him our fear, *Iſa.* 8. 13. He hath promiſed to put his fear in our hearts, *Jer.* 32. 40. He hath commanded us to call on him in the day of our trouble, *Pſal.* 50. He hath

hath promiſed we ſhall do it, *Hoſ.*5.15. *In their affliction they ſhall ſeek me early.* He hath call'd me to believe in him, 1 *Joh.* 3. 23. *This is his Commandment, that you believe in his Son:* He hath promiſed that I ſhall believe. The Gentiles ſhall truſt in him. *To it ſhall the Gentiles ſeek, and his reſt ſhall be glorious,* Iſa. 11. 10. He commandeth us to make us a new heart, *Ezek.* 18. 31. This he promiſeth, *Ezek.*36.26. A new heart will I give you; ſo that it is clear, that which is call'd for from us by the Precept, is given to us in the Promiſe; And, is not this reviving and comforting to the People of God?

Fifthly, Conſider this, *There is Order in the Covenant*: and this is very reviving to conſider, that the Promiſe cometh firſt, then the Command: Firſt grace, and then glory; firſt weeping, and then joy and gladneſs; firſt ſowing in tears, and then reaping in joy; firſt looſers for Chriſt, and then gainers of an hundred fold; firſt kill'd, and next quickned; there is not a croſs can come on his People, but according to the Covenants Order: It can ſtay no longer than the Order bears: It can touch no Perſon, but ſuch as it hath an Order for: Good order is the Life, either of Societies,

or

or Armies, and if ſo, then there muſt be reviving, and encouragement there, where there is ſo comely an order.

Sixthly, Conſider this, there is *ſuitableneſs in all the things, God hath promiſed to the caſe, and condition of his People*, be it half dead, or whole dead, be it ſick, weak, wearied, faint or feeble, all is alike to our Covenanted God, Think you it ſtrange that God ſhould raiſe the dead, or relieve thoſe that are ready to periſh? If thou be in hazard of periſhing in thy uncleanneſs, he hath water to waſh and purge thee; if dead, he hath water of life to quicken and revive thee; if ſick, he hath Phyſick for thee; if diſcouraged, he hath Wine of Conſolation to comfort and ſtrengthen thee; if blinde, there are eyes for the blind; if purſued, there is a ſtrong hold for thee to turn into: Now, what can be more reviving than this to have all, and that ſo ſuitable to the preſent caſe, and croſs of every Soul: Muſt there not be reviving there, wherein all theſe things are contained, and that is in the Covenant.

Seventhly, Conſider this, and you ſhall finde, that there is reviving in the Covenant, *viz.*) *the firmneſs and ſureneſs of it*: It's ſure, all is ſure, it's promiſes are ſure

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your intereſt in Him ſure, your union ſure, and fixt, howbeit communion be now and then interrupted, yet union is fixed, and as the Mountains about *Jeruſalem* that cannot be moved. You may break the Peace you have in your own Conſcience, but the Peace that is betwixt God and you, is on better Foundations; It's ſure, there may be Fatherly anger, which may frighten and terrifie from ſin, but he will never take his loving-kindneſs away from thee. Thy duty is ſure and firm, as it muſt be done, ſo he that performeth all things for thee, ſhall do it, *Pſal.* 57. 3. The promiſe is ſure, and that particularly, which promiſeth you the Croſs: The mercies of *David*'s Houſe are ſure mercies; *Reviving* is one of them, *Pſal.* 23. 3. *He reſtoreth my Soul to Life:* And therefore reviving muſt be in the Covenant.

Eighthly, Conſider this, That there is in it *freedome and ſecurity, againſt every thing that is deſtructive to the People of God.* As, *Firſt*, There is ſecurity in it againſt ſin, and that either againſt the not committing of it, that you ſhall not do it, *Rom.* 6. *Sin ſhall not have dominion over you*, &c. or, if you do commit it, yet you ſhall not die in it, which is the Worlds evil, that *Chriſt* hath deli-

delivered his People from: *Joh.* 17. I pray not that thou ſhould take them out of the World, but that thou keep them from the evil of it. There is freedome and ſecurity againſt the Son of mischief, *Pſal.* 89. The Foe ſhall not exact upon him, nor ſhall the Son of miſchief wrong him, conſidering that all works together for good, to them that feares him. There is ſecurity from the Spiritual Plagues of the times, ſo that how-ever they may touch thee, and make the Prieſt pronounce thee unclean, yet thou ſhalt not die of that Diſeaſe, ſmitten thou may be, but die thou muſt not, in thy hardneſs and impenitency: And, is there not reviving in this conſideration?

Ninthly, and Laſtly, Conſider, That all you can deſire, or that is neceſſary, in order to his People's Salvation, is in this Covenant; And, muſt there not be reviving in it then? This is all my deſire, and all my ſalvation, ſaith *David*, Would'ſt thou have reviving? Deſire it, and you may have it. Would'ſt thou have Salvation? Deſire it, and you may have it: If your *deſire* can comprehend more than *Salvation*, all this is in the Covenant: And, if ſatisfaction to your deſire and ſalvation, to deliver you out of all your diſtreſſes, be in it; then *reviving*

ving must be in it too. Thus much for clearing of my *First* Propoſition, laid before you, which was this, that there is *reviving* in the Covenant of Grace.

The *Second* Thing I would ſpeak particularly to, is, That reviving is ſuch a thing, as the People of God do uſually ſtand in need of: *David*, he ſtood in need of it; *Pſal.* 119. *Quicken me in thy way*: ibid. *Quicken me that I may call on thy Name*: Hab. 3. *Revive thy Work in the midſt of the Years*. That the People of God ſtand much in need of reviving: I ſhall clear unto you by theſe Eight Things following.

Firſt, then, To convince the Generation of the fearers of God, that they ſtand in need of reviving, I call them to compare their preſent caſe, with what is paſt, your preſent aſſurance of an intereſt in *Chriſt*, with that once you had; Were you not more fully perſwaded of this, ſome years ago, than you are now? Were not your evidences more clear then, nor now they are? Was not your communion with God more clear, freer of Clouds and interruptions, than now it is? Was not your joy in the Holy Ghoſt more ſtrengthning, more ſpiritual and unſpeakable, than now it is? Were not your Souls more mortified to

the World, and the Lusts of the Flesh, than now they are? Where is that weaned disposition, that humble and meek frame, that doth not meddle with matters too high for it? *Psal.* 121. Is not this gone? If you will compare your extraordinary things, with extraordinary things, or your ordinary enjoyments, with your ordinary enjoyments: Will you not find a vast difference, between the one and the other, and may we not say with *Job*, chap. 29. 2, 3, 4, 5, 6. *O that it were with me, as in Moneths past, as in the Days when God preserved me: when his Candle shined upon my Tabernacle, and when by his Light I walked thorow darkness; as I was in the Days of my Youth, when the secret of the Lord was upon my Tabernacle.* Old and decayed Professors, whose first works were greater, than are your last; Consider this, lay it to heart, and see whether you stand not in need of reviving.

Secondly, To convince the Friends of dead work, that they stand in need of quickning, *Let them consider, and compare themselves with others:* Christians that excell in parts! Are there not some that have not the half of your gifts, that have more spiritual life, and a conversation more in Heaven than you have? I grant, ye are higher in

parts

parts than they, by the head and ſhoulders, yet are not they far before you in practical godlineſs; Ye are mortified in your *light*, and know more of the Doctrin of Mortification, and can preſs it with ſtrong Arguments on others; They are mortified in their *life*, and live up to that light, the Lord hath given them. Ye are *ſpeaking and profeſſing Chriſtians*, and want not the Form of ſound words; they are *doing and diligent Chriſtians*, walking worthy of God, and the Goſpel. They are lively and ſpiritual in the midſt of a corrupt and perverſe Generation, in the midſt of manifold tentations, ye are fallen dead in the midſt of the Aſſemblies of the living. If our firſt work (when we aſſemble our ſelves together) were to carry out, and bury our dead, before we go up to the Hill of God, our young Men ſhould be able to do no other thing, but carry them forth, and our old Men could do no other thing, but lament and mourn after the Bare. Are not ſome in the uſe of ſmaller means, more ſpiritual, than thou, that haſt Line upon Line, and Precept on Precept. And, is it ſo? and yet cannot ye be convinced, that ye ſtand in need of reviving?

Thirdly, To convince this Generation, that

that it wanteth *reviving*; I call you to compare, *What ye do with what ye have vowed and promiſed to do:* In your ſick Beds, in your Sacrament Dayes, and in the Day wherein God married our Land to himſelf. It is true, ye have eſcaped the Pollutions of the World, through the knowledge of Chriſt; yea, it may be, are Keepers of the Vineyard, and are great Zealots for the inventions and inſtitutions of your Mother, but have ye not made vain your Father's Commandment? It's enough for Papiſts to ſay, *Ita ait Mater Eccleſia*, though they never ask next, *Quid dixit Pater*; But, what haſt thou to do with this, that *holdeth the Head*, viz. *Jeſus Chriſt?* Have you not ſlighted your own Vineyard? *Song* 1.6 *My own Vineyard I have not kept:* Have you not promiſed and reſolved upon Perſonal and Family Reformation? And, are not both ſlighted and neglected? *Why doth thy Mouth cauſe thy Fleſh to ſin? neither ſay it was an Error.* And are not theſe two effects, that follow upon this, fulfilled in us? 1. *Is not God angry at our voice?* 2. Doth he not *deſtroy the work of our hands?* Eccl. 5.6. O! that we would conſider this, before it be too late. Now, if it be thus with us: Is it not clear then, that we ſtand in need of reviving. *Fourth*

Fourthly, To convince the Generation, that it ſtandeth in need of reviving; I call it, to compare its actual *revivings with what is the deſire of the true fearers of God, after this:* Is there not more in thy deſire, than in thy enjoyment? Is not what thou haſt, as nothing, in reſpect of that which thou deſireſt? *Phil.* 3. 12. *I forget what is behind, I count not that I have obtained, I preſs toward the Mark.* Theſe are three mighty expreſſions, holding forth this, that his attainments, though great, yet they were not anſwerable to his deſires; Now, Is not our reviving much below what we would be at? And, do we not then ſtand in need of quickning?

Fifthly, To convince the Generation, that ſeek *Jacob's* God, that they ſtand in need of reviving: I call them to conſider, *whether they have ſufficient for the emergents of their day, or not*; for inabling them to entertain every breaking providence, croſſes loſſes, deaths, and dangers, as it becometh lively Chriſtians: Can you hold faſt your righteouſneſs, notwithſtanding of reproaches? Can your Feet hold his ſteps, notwithſtanding of the Snares that are laid for you? Is your way above to eſcape the Hells that are below? Can you adhere to God alone?

And die alone, for truth? when there is none going before you, to be your example, and none following after you to be your second? Can you keep up the exercise of Faith, when Heart, and Flesh faileth, *Psal.* 73. 26. *But God is the strength of my Heart and Portion for ever.* Have you so much as inableth you to walk in the dark? *Mich.* 7. *Though I sit in darkness, yet the Lord will be a light unto me*: You may be in the dark as to your interest, as to your success in duty, as to the issue of your trials; as to many of God's providential actings; and yet thou adhears close to thy known duty come of it what will: Where shall we find such a spiritually revived Christian? Why what remains then, but this, That we all stand in need of reviving?

Sixthly, To convince thee, that there is need of a reviving; I call thee to *consider what thou might have been*: If thou had not fallen *asleep* by the way, if thou had not kept on these *weights*, that you have been exhorted to lay aside, *Heb.* 12. 1. If you had not *turned* back, and *tempted* God, if you had not *vexed* and *grieved* his Holy Spirit; if you had not provoked God to *remove* the Comforter far from you, *Lam.* 1. 16. To *hide his Face*, to smite you very sore, to *cut*

you off, to take *his House down*, and to lay it waſte, to *forſake* his Ordinances, and to blaſt them; I ſay, what might you have been, if theſe things had not been? If thou had *added* faith to faith, *retain'd* God in thy knowledge, and had *learned* to walk with him, as a Man doth with his Friend; Ah! Our work is like *Penelope's* Web, what ſhe did in the Day, ſhe undid in the Night, and ſo do we. And, if all this be true, then I appeal to you, if you do not ſtand in need of reviving.

Seventhly, To convince this misbelieving Generation, that it hath need of reviving, *Compare what you have, with what the command of God calleth for, and with what the Promiſe holdeth forth.* The *holy, juſt, good*, and *ſpiritual* Law of God calleth for much more ſpiritual Life, than we have, for inabling us to obey it: We are call'd to *joy*, not only in *God*, but in *Tribulations* alſo, *Rom.* 5. To count it all *joy*, when we fall into *divers tentations*, Jam. 1. To *glory* in our infirmities, when ſadly buffeted by Satan: To take *joyfully* the ſpoiling of our Goods, but who amongſt us have ſuch revived hearts, as are capable to do ſuch duties? And then for the Promiſes; therein are *revivings* to his work and People, that

we do not understand; *Days of loving-kindness*, wherein he will restore to his People a pure language, and they shall serve him with one consent; What reviving is in the Promises, relating to the downfall of *Babilon*? The breaking of the Power of the *Turk*, and Conversion of the *Jews*? I will not fancy a Fift Kingdom, but this I am sure of, there is reviving in the Promise, that shall make such as dwell in the dust, sing, and such as sit in darkness see a great light, when the light of the Moon shall be as the light of the Sun, and the light of the Sun seven times more: Now, if it be thus, then doubtless we need reviving.

Eighthly, and lastly, To convince you of this, that we stand in need of quickning; *Consider what one Day ye shall be when-ever with the Lord*, when *deaths*, *dangers*, the *causes* and *symptoms*, *effects* and *fruits* of all, shall evanish as the smoke, and shall be no more a trouble to thee. Thou that art become a stranger to the high praises of *Israel's* God, in your Family and Closet, know, thou must sing over his sweet Hallelujahs, thou that now seldome approach his Presence, remember thou must be ever with him, thou that contenteth thy self with thy small measures, remember you must be full

of

of God, full of Life, all Life, all Joy, all Love, *&c.* And doth not this say, you ſtand in need of reviving.

I have not been at all this pains, as one ignorant of this, That this Point is conceded unto, by all the People of God, *that they need reviving*; And, if ſo, you may ſay, I might have ſpared this coſt here, and beſtowed it elſe-where; And indeed, I grant it is ſo confeſt by moſt part: But my deſign is to imprint this deeper on the heart with this Eight fold Impreſſion, I have laid before you. 2. It's to give you a view of it, in theſe diſtinct Conſiderations, that your eye may the more affect your heart. And, 3. For your ſatisfaction, I tell you, that if this parcel of my commodities, I have ſent to you by this Bearer, do not pleaſe you, and are found uſeleſs, then at my coſt return it again; It's probable others will eat the Graſs, that you tread under Foot, and drink the Water, as Wine, that you fowl with your Feet, *Ezek.* 34. 18, 19. Thus much for the Second Thing propounded, *viz.* That the People of God uſually ſtand in great need of reviving.

The *Third* Thing that falleth next, under our Conſideration, is this, *That the reſtoring of a People* (brought low for their iniquity)

to a flouriſhing and lively condition, is a very hard and difficult thing. It's an eaſie matter, for *Iſrael* to deſtroy himſelf, *Hoſ.* 13. 9. But he will find it a harder work to help himſelf out of this Death and Grave, he hath brought himſelf unto; You may ſoon provoke God, but it's not ſo eaſie to ſtay the Plague that breaketh out on thee, for provoking the moſt High; any can do the one, but it's God only out of his free mercy and grace in Jeſus Chriſt, that can do the other.

For clearing of this to you, that this is a very hard and difficult work, I ſhall deſire you to ponder in an even Ballance theſe *five* Things.

Firſt, Conſider, *What the Spirit of God in the Scripture compareth it unto, and the expreſſions he uſeth in ſpeaking of it.* He compareth it to the Work of Creation, and ſpeaketh ſo of it. *I create the Fruit of the Lips; Peace, peace to him that is afar off, and to him that is neer, ſaith the Lord, I will heal him.* Iſa. 57. 19. *Who hath heard ſuch a thing? Who hath ſeen ſuch things? Shall the Earth be made to bring forth in one Day? or ſhall a Nation be born at once? For as ſoon as Zion travelled, ſhe brought forth her Children,* Iſa. 66. 8. *Shall the dead praiſe thee,*

ſhall

ſhall thoſe that go down to the Pit declare thy righteouſneſs; And, *Ezek.* 37. *Can theſe dry Bones live? Lord, thou knoweſt.* And, indeed none can Anſwer this Queſtion, but He that doth propound it. *The Dead ſhall hear the Voice of the Son of Man, and they that hear ſhall live*, Joh. 5.25. Doth not all theſe expreſſions prove, that it's a very difficult thing to revive a Church, a Nation, or a particular Soul, when dead and deſtroyed.

The *Second* Thing, I call you to conſider, for proving of the difficulty of this work, is this, *That our Lord ſpeaketh ſo of it, of purpoſe to convince us of the difficulty of it*: Yea, he inſinuates as much, as if he himſelf were ſtraitned with this caſe, *Jer.* 3.19. *But I ſaid,* (This is an Objection made by *God* Himſelf againſt the former promiſes) *how ſhall I put thee among the Children, and give thee a pleaſant Land, a good Heritage of the Hoſts of Nations. q. d.* How ſhall I put thee, who haſt fallen from thy firſt love, who haſt forſaken me, the Fountain of living Water; who art polluted, and yet you will not acknowledge it; that haſt forgotten me, and haſt ſaid thou will come no more to me, whoſe confidences I have rejected, and who will not ſay *my Father*, thou

art the God of my Youth: That will not ſo much as acknowledge your iniquity. How ſhall I put ſuch among the Children, or give you a pleaſant Land, ſo *Hoſ.* 6. 4. O *Ephraim*, what ſhall I do unto thee! O *Judah*, what ſhall I do unto thee, all this ſpeaketh out the difficulty of the caſe, *Hoſ.* 11. 8. How ſhall I give thee up *Ephraim*? How ſhall I deliver thee, *Iſrael*? Thus much for the Second Thing, for proving the difficulty of recovering, or reviving a People, when brought low.

The *Third* Thing, that proveth the difficulty of it, is taken *from the Perſons imployed about it; the whole bleſſed Trinity is at work in this affair.* The Father he giveth and draweth to the Son, *all that the Father giveth me ſhall come to me*, Joh. 6. 37. *No Man can come to me except the Father draw him*, v. 44. Jeſus Chriſt the ſecond Perſon in the Trinity, he is imployed about the reſtoring of a Soul. *Zech.* 1. 12. *Then the Angel of the Lord anſwered and ſaid, O Lord of Hoſts, how long wilt thou not have mercy on Jeruſalem, and on the Cities of Judah, againſt which thou haſt had indignation, theſe threeſcore and ten years*, And *chap.* 13. 7. *Awake O Sword againſt my Shepherd, and againſt the Man that is my fellow, ſaith the Lord of Hoſts.*

Chriſt

Christ must suffer, rise again, and live for ever to intercede for his People, that they may be restored to life, and made to walk in his Paths. The Spirit, the third Person in the glorious Trinity, he is imployed about this work, and is sent forth by the Father, and the Son, to illuminate, convince, convert, build up, and establish poor sinners, in a revived state and condition, *Joh.* 16. All the Ordinances of the House of God, all the Providences wherewith he executeth his Word, all the Crosses and Comforts that are in the new Covenant, they are imployed about the restoring of a lapsed Church, or a backsliden Christian. Therefore I say, restoring or reviving of his People, when low, is a very hard thing.

The *Fourth* thing, I call you to consider, for clearing of this, That his People's Restoration, is a very hard Work: 'Tis this, *The improbability of the thing it self*: Shall a Nation be brought forth at once? Can *these dry Bones live?* speaketh out the improbability of the thing, a profane Lord, 2 *King.* 7. 2. On whose hand the King leaned, answered the Man of God, and said, *If the Lord would make Windows in Heaven, might this thing be?* v. 2. Yea, I tell thee,

this

this thing may be done, and not a Window opened: but, such a profane Atheist, as thou art, shall not taste thereof, but shall be trod upon, till he die.

The *Fifth* and last thing, I would have you to consider, for clearing the difficulty of the Work, and to prove that it's a hard Work: is, *The opposition that is made to it*; we hinder it our selves, *Hos.* 7. 1. *When I would have healed Israel, then the iniquity of Ephraim was discovered*, Isa. 57. *I smote him, yet he walked on the more frowardly*, he opposed and hindred his own cure. Then there is much opposition from Satan, the World, and from one another. Now where a work meeteth with great opposition, then, and in that case, you may be sure it shall prove a hard matter to get it restored, to what it was, or revived again. I only observe this for these *Four* ends.

First, To tell you, that it is God only that can revive and restore his People to life again. He only hath *life in himself*, and of himself, *he is life*, he is the *Fountain* of it, and, therefore there is abundance of it in Him, *Psal.* 36. 9. *With thee is the Fountain of life*. He is an *overflowing Fountain*, Life floweth out of Him more easily, than water

floweth

floweth out of a Fountain; Life in him is a *communicable* thing, that he giveth to his People: Let men communicate what they will, they cannot communicate their life, except they presently die, but it's not so here. This is not only communicable, but our God *effectually* applyeth this, for the reviving of his Land, so that by one touch the Lord is revived, and as it is said, 2 *King.* 13. 21. of the Man, that they were burying; that, so *soon as he touched the Bones of Elisha, he revived, and stood up on his Feet.* So may I say of his Land and People, so soon as he but toucheth them, they are revived, and do stand up in his sight, *Hos.* 6. 2. *After two days, he will revive us, and we shall live in his sight.* Yea more, if there be any *means*, that prove effectual for recovering a perishing Land: It's he alone that maketh the same *effectual*, by his *blessing* on them, and his *revealed Arm* with them.

Secondly, I observe, and take notice of the difficulty of this Work; to tell you that it's more than time ye were minding it; your Work is *great*, your time is *short*, your Day *goeth* away: The Spirit that is your Co-worker, and strengthens you to work, is *far away*; Will you not then,

then, *up*, and to it: *Riſe, and be doing, and the Lord ſhall be with you.* It's true, you may meet with difficulties in Praying, watching, and waiting for the Lord, but your greateſt difficulty is overcome, when you are riſen up out of your ſecurity, and made willing to undergo what-ever this difficult work may neceſſarily call you to.

Thirdly, Hence ſee, what a great mercy it is to be revived; and how much of *God* is to be ſeen in it; How ſhould thou magnifie his reviving, in the midſt of the years? though for the preſent thou cannot; yea, muſt not be altogether delivered, till the Forty Days come, that is appointed for the ſetling of a toſſed Ark on Mount *Ararat*.

Fourthly, and laſtly, Hence you may ſee what great Reaſon you have to watch againſt every thing, that is killing and deadning to thee, or the Land; Ye may ſoon provoke the Lord to ſmite you, and to ruine the Tabernacle of *David*, but you cannot get it ſo eaſily repaired again: And therefore, I would entreat you to watch and pray, leaſt at any time you make way to his wrath, then a great Ranſome cannot redeem you. Thus much for the *Third*

Thing

Thing propounded, to be ſpoken to, which is to ſhew you how hard a matter it is, to reſtore a Land, or Perſon, to wonted favour, that hath loſt it by its ingratitude, and other ſins.

The *Fourth* Thing, I propounded to ſpeak to, is this, *That the People of God, in all their approaches to God, ſhould much preſs for, and ſeek after a reviving, Wilt thou not revive us again? Reviving* is that which is moſt on their heart, and moſt in their deſign; Now, when they finde how low they are brought for their iniquity, *Hab.* 3. 2. *Revive thy Work in the midſt of the years*, Pſal. 80. 18. *Quicken us*, Pſal. 119. 25. *Quicken me according to thy Word*, verſ. 88. *Quicken me after thy loving-kindneſs*, verſ. 149. *Quicken me according to thy judgment*, Pſal. 143. 11. *Quicken me, O Lord, for thy Names ſake.*

I ſhall, for clearing and proving of this, *viz.* (that the People of God, when low, and under many ſad Diſpenſations, ſhould purſue reviving) Propound unto you theſe Conſiderations.

The *Firſt* thing, I call you to conſider, for clearing of this, is, *The Saints pantings, breathings, longings, and deſires after this*, Pſal. 103. 2. *O! when wilt thou come unto me?*

me? Why is he so much in panting for *God's* coming to him? He knew that reviving would come with him, *Psal.* 63. 1, 2. *My Soul thirsts for thee, my Flesh longeth for thee*: Why? that he might see his Power and Glory manifested, in reviving of him, *Psal.* 84. 2. *My Soul longeth, yea even fainteth, my Heart and my Flesh cryeth out* (why?) *for the living God*, viz. *to quicken and revive him again.* To which of the Saints can you turn, but you shall finde them panting for God's return to revive them, *Psal.* 42. 1, 2. *Job* 23. 3. Now, if this be that which all the Saints do so much pursue, Have not we Reason then to go out by the Foot-steps of the Flock, and plead for a reviving.

The *Second* thing, I call you to consider, is, *The unsatisfactorines of all other things, when reviving is with-holden*, Psal. 63. All is but a dry parcht Land, a weary Land, where no Water is, when there is no reviving for his poor People; Place them in the best condition imaginable, without this all is unsatisfying to them. Ministers, Ordinances, Angels, and what not, nothing can satisfie them, *without a returning and a reviving.* And, it's no wonder, for the Soul panteth for Him to revive it; The Soul long-

longeth for him to revive it: And, what can ſatisfie the longing Soul, but the thing longed for? It's no wonder then, that the People of God ſo much purſue reviving, ſeeing all other Things are unſatisfying without it. Thus much for the Second Conſideration.

Thirdly, Conſider, *That reviving maketh the Soul ſit down ſatisfied, under all its other croſſes, be what they will.* Let Waters go over their head, let them be killed all day long, let them be impriſoned, ſpoil'd of all they have, *reviving*, maketh them glory in the Croſs of Chriſt, *Gal.* 6. 14. *Reviving* maketh them walk upon the waters, without ſinking: If God hide and keep their Souls in life, they will bear his indignation, *Mich.* 7. 8, 9. They are now under all their deaths, more than Conquerours, *Rom.* 8. 37. And take joyfully the ſpoiling of their Goods, *Heb.* 10. 34. Why? becauſe there is *reviving* in the caſe, and this ſatisfieth them. Now, if it be ſo, is it not clear, and is there not Reaſon for it? That of all things the People of God ſhould purſue *reviving*.

Fourthly, Conſider, *The account they make of themſelves, when they are deprived of this reviving*, which is ſo much pleaded for in my

my Text, *Pſal.* 22. *I am a worm, and no Man*, Pſal. 88. 5. *Free among the dead, like them that go down to the Pit: like a Bottle in the ſmoke*, at beſt, *or as a Pelican in the Wilderneſs*, Pſal. 102. 6. And yet, they think leſs of themſelves, *Pſal.* 73. *So fooliſh was I and ignorant, I was as a Beaſt before thee*: And true it is, when God turneth from his People, and doth with-hold thoſe reviving influences, whereby their Souls have been kept in life, and fitted for duty. Then the Princely wreſtler, with the Angel, falleth weary, becometh a worm, and as a home-born Slave; otherways, Why is he ſpoil'd and trod upon like a Worm? Ah! wreſtling *Jacob*, is now worm *Jacob*: then is he in his own account numbred among the dead, that was one of the three-ſcore valiant men, that waited on our bleſſed *Solomon*, or that was like one of thoſe three, 1 *Chron.* 11. 18. That brake thorow the Hoſt of the *Philiſtins*, and drew Water out of the Well of *Bethlehem*, that hath run thorow a Troop of Difficulties, and leapt over a Wall to draw Water out of theſe Wells of Salvation with joy. He is now in his own account, like one going down to the Pit, that uſed to mount up, as with Eagles Wings: He that was beautiful as

Tirza, comely as *Jeruſalem*, terrible as an Army with Banners; now in his own account, is as an Owl in the Deſert, and will be ſo, till God ariſe, and *revive* his Work, and People, and build up *Jeruſalem*: Now, I ſay, if theſe things be true, Then what wonder, that the People of God preſs earneſtly for *reviving*?

Fifthly, Conſider, *The complacency that the People of God have in his company, and in the lively exerciſe of the graces of the Spirit*: And you ſhall finde, that it's no wonder, that they preſs ſo much after his returning to *revive* them, *Pſal.* 84. 10. *One Day in his Courts is better than a thouſand elſe where*: But why? Finde they ſo much complacency then? *v.* 11. For there *the Lord is a Sun and Shield, he will give grace and glory*; All which is very *reviving* to their Souls; When is it that the People of God are well pleaſed to be gone, from Time to Eternity, from Wife and Children to their Head and Husband? It's when revived, and it is this reviving, that maketh them ſo willing to be gone; *Now let me depart in Peace*: Yea, that which maketh places and conditions pleaſant unto them, it's *God's* being with them to *revive* them; yea more, is this, that bringeth the Saints unto that

holy ſtrait between two, whereof *Phil.* 1. *I am in a ſtrait between two*: Now, if *reviving* be ſuch a thing, as the People of *God* hath ſo much complacency in; Is it any wonder that they ſo diligently purſue a *reviving*?

Sixthly, Conſider, *The comprehenſiveneſs of this mercy, that the Church pleadeth for*; It's comprehenſive of all other mercies, whether ſmall or great; If you look back to Eternity, *reviving* hath the mercy of Election in it: It hath the mercy of thy effectual Vocation in it; it hath the mercy of Reconciliation included in it; it includeth thy Juſtification, it includeth free Remiſſion; if thou be *revived*, thou art Elected, Called, Reconciled, Juſtified, pardoned, becauſe none but ſuch are *revived*, and all ſuch as are *revived* are juſtified, *&c.* It includeth healing of backſlidings in it, for what is backſliding, but a fruit of ſpiritual deadneſs: That *reviving* doth remove, for *Sublata cauſa tollitur effectus*: All the advantages of Goſpel-Ordinances, and of Goſpel-afflictions, are included in it: And he that attaineth to more ſpiritual life, carrieth away the advantage of all the Goſpel comforts, and of all the Goſpel-croſſes: There is joy and gladneſs

included

included in it; And, to say no more of it, what-ever maketh for peace, in *God*, and in our selves; what-ever fitteth the Soul for doing and suffering, and what ever maketh a gracious day of loving-kindness here, and a blessed, sure, and quick passage, to the Kingdom, or maketh you meet for the inheritance of the Saints in Light; This *reviving* comprehendeth it all: Now is it any wonder that the People of God press so much for this, seeing it is such a comprehensive thing, and their Mount *Pisgah*, from whence they look and see the King in his glory, and the Land that is afar off.

Seventhly, and lastly, Consider, *How capacitating this reviving is*: It shakes off all those weights, that keep the People of *God* down, so that they cannot walk with a lifted up heart in the ways of God. They are as that *Avis Paradisi*, that *Pliny* speaketh of, that is hindered from mounting upwards, because of the weight that is tyed to it: Now this reviving shakes off these weights and layeth them aside, and so capacitateth the people of *God* for their work: It overcometh all the impediments and tentations that fall in between the people of *God*, and their duty, it bringeth the Mountains low,

and exalteth him of low degree; it maketh the Christian a Vessel always fit for the Master's use, and prepared for every good work, And is not this a great capacity? In a word, it putteth always work in the people of *God*'s hands, and never suffereth them to stand idle, whether they be under a night of affliction, or a Sun-shine of prosperity: Now, if it be so, what wonder is it, that the people of *God* design this, as their *one thing*, at such a time, when his Land is brought low. Thus much for the Fourth thing propounded, to be spoken to, which was this; That what-ever difficulty be in reviving his Land, yet his people above all things, in all their approaches to Him, should design it, and press earnestly after it.

The *Fifth* thing propounded, to be spoken to, is this, *That our blessed God, upon his return to his Land and People, doth actually revive it:* This is all the People of *God* desire, for reviving of them, that he would return, and cause his Face to shine upon them, *Psal.* 80. *last. Cause thy Face to shine upon us, and so we shall be saved,* Zech. 1. 12. compared with Vers. 16. Vers. 12. The Angel saith, *O Lord of Hosts,* How long wilt not thou have mercy on *Jerusalem,*

lem; there is their low condition, but ſee verſ. 16. Therefore thus ſaith the Lord, *I am returned to Jeruſalem with mercies, mine Houſe ſhall be built up in it.* But, when ſhall this be done? It's when he returneth, that theſe reviving mercies come, and that *Jeruſalem* is built up.

For clearing of this, I ſhall propound theſe three things to be conſidered.

The *Firſt* thing to be conſidered, in order to his returning, to revive his people, is, what is antecedanious unto it.

The *Second* thing is What are the concomitants of it?

The *Third* thing is, To conſider what he doth, after he hath returned, for reviving of his People.

For the *Firſt*, which containeth the antecedents of his gracious returning to revive hispeople: I ſhall name (and but only name) to you theſe *Eleven* things, that are as ſo many reviving fore-runners of our King, and Lord's returning to *Jeruſalem* with reviving mercies.

The *Firſt* thing that goeth before, and telleth, the King is coming to revive, is *ſenſe of the preſent dead and hopeleſs condition that all is in.* When he is to revive the dry Bones of the Houſe of *Iſrael*: He *Firſt* ma-

keth *Ezekiel* ſenſible, how dry and dead they were, *Ezek.* 37. 2, 3, *&c.* Before he come to *Jeruſalem* with mercies, He makes them ſenſible of the indignation they were under for ſo many years. And before he return to revive *Jacob*'s Houſe, he maketh it ſenſible of the preſent ſad condition it was in, as you may ſee from that *Jer.* 30. v. 7. Alas, for that day is great, ſo that none is like it; it is even the day of *Jacob*'s trouble, this is the ſenſe they have of their preſent condition; but what followeth, *He ſhall be ſaved out of it.* This is the King's returning to revive them. So, then it is clear that ſenſe of the preſent dead and hopeleſs condition that all is in, is an undoubted fore-runner of our King's being upon his way to revive all. And, if ſo, then by the Rule of contraries: This ſtupidity, ſenſeleſneſs, and unconcernedneſs of Spirit, that is amongſt us, is one of the dreadful ſhadows, of an approaching Night, and of growing diſtance between our God and us, which few or none layeth to heart.

The *Second* fore-runner, that goeth before, and telleth our King is coming to *Jeruſalem* with mercies, is, *His Peoples girding up their Loins, for to go forth to meet him:*

Let

Let your Loins be girded about, and your Lamps burning, and you waiting, for the coming of the Bridegroom of your Souls, *Luk.* 12. 35, 36. *And ye your ſelves, like unto Men that wait for their Lord, when he will return from the Wedding:* Where you ſee clearly, that their girding up their Loins is a clear fore-runner of their Lord's return: O for more ſpirituality! for more fitneſs and diſpoſition to run in his ways, to wreſtle and fight againſt all thoſe Enemies, that inſlave the Souls of his poor People! Though we cannot command the Wind, yet we may hoiſt up the Sails, and be ready, waiting for our Lord's return. This is the Second fore-runner of his return to revive.

The *Third* fore-runner of our King, is, *Great longings amongſt his People:* This word *how long* is never almoſt out of their addreſſes to God, *Pſal.* 90. 13. *Return O Lord, how long?* Pſal. 6. *But thou O Lord, how long?* Pſal. 6. and Pſal. 101. 2. *O when wilt thou come unto me,* Pſal. 63. 2. *How long ſhall I dwell in a dry parcht Land, wherein there is no Water,* Pſal. 42. 1. O how doth the poor Soul faint, and long to ſee his Courts, and his goings therein, as he hath ſeen him heretofore. Have you not ſeen his

goings, even the goings of my King, and my God? Are you not deprived of this sight? why do not you long then? and say, O when shall I come and appear before thee? I am confident, before ever our reviving come, there shall be more longing, thirsting, panting, yea fainting for a living God: O when wilt thou come unto me? Thus much for the *Third* fore-runner.

The *Fourth* fore-runner, that goeth before, and proclameth that the King is coming, is, *The waiting posture of some principal Courtiers, for this glorious King.* When he came in the Flesh, two of his old Courtiers *Simeon* and *Anna* did wait Night and Day for him, *Luk.* 2. 25. *Simeon* was waiting for the Consolation of *Israel*, and by and by he meets with him, *v.* 28. *Then took he him up in his arms*; So Vers. 36, 37, 38. She waited Night and Day, and at length findeth him, and *spake to all them that looked for redemption in Jerusalem*: *v.* 38. Where you see, about the time of the King's coming, His people usually are in a waiting, and looking posture for him: they wait and look, and then he cometh: Courtiers of this King, go to your *Post*, look and wait, *For he that shall come, will come, and will not tarry.*

tarry. This is the Fourth fore-runner, viz. When his Spirit doth stir up his friends to wait and look for Him.

The *Fifth* thing that goeth before our Lord's returning, to revive his Land, is, *Proclamations issued forth in our Sovereign Lord's Name and Authority, in Order to the removing of such things, as hindereth his People to come to Him, and in order to the certifying of all Persons concerned, that the King is coming:* Isa. 62. In the first part of the Chapter, *God*'s Remembrancers gives him no rest, till he bring forth *Zion*'s righteousness: In the latter part of it, viz. vers. 10. & 11. Our Lord, as one prevailed upon by their fervent prayers, commandeth them to *go thorow the Gates, to prepare the way of the People, to cast up the high way, to gather out the stones, and to lift up a Standard for the People:* And vers. 11. *To make publick Proclamation to Zion, that her Salvation cometh, his reward is with him, and his work before him.* Whensoever then you see the Peoples way prepared, stumbling-blocks taken out of their way, and the High-ways of *Jacob*'s God cast up, you may be assured, Salvation is on its way, towards the Daughter of *Zion*. Thus much for the Fifth thing, that goeth before our Lord's coming.

The

The *Sixth* fore-runner of our Lord's coming to revive his work and people, is, *The low and hopeless condition of the People of God.* When is it that the Lord will *judge his People, and repent himself concerning his Servants? It's when their strength is small, and there is none shut up, or left*: Deut. 32. 36. When doth the Lord put an end to his contending? It's when the Spirits are like to fail before him, even the Souls, that he hath made, *Isa.*57.16. And, when is it that our Lord cometh down to deliver his people? It's then, when the affliction of *Israel* is very great, *Exod.* 2. Now saith he, will I arise, *Isa.* 33. 10. And what is the fore-runner of his reviving *Israel?* It is this, *Israel* is like a Valley, full of dead and dry Bones, that say they are cut off for their parts; So that hence you see clearly, that his Peoples low condition, and great affliction, is the fore-runner of his approaching Salvation.

The *Seventh* fore-runner of our Lord's coming to revive his People, is, *His pouring out the Spirit of grace and supplication on his People*; Thereby inabling them to pray for it, and to mourn bitterly for the sins that have deprived them of it, *Zach.* 12. 10, 11. There is the Spirit poured forth, and there-

upon.

upon followeth our Lord's opening up the Fountain, (*Zach.* 13. 1.) and purging out of his Houſe all the falſe Prophets, that have called themſelves Prophets, and are not; Should not the faith of this make us pray, long, and pant for the living God? This is the Seventh fore-runner of our Lord's coming to revive his Land.

The *Eighth* fore-runner of our Lord, when he is on his way to revive his People, is, *His putting a ſtop to his wrath, that hath burnt againſt them, in former times:* Deut. 32. 36. This is call'd a repenting, concerning his People, which imports theſe *Three* things: 1. *Solutio continui*, or his putting a ſtop to that contending with them, or walking contrary to them: And, that either in part, when he ſtayeth his rough Wind in the Day of his Eaſt Wind, *Iſa.* 27. 8. or in whole, when he puts a ſtop to all his anger, and turneth to comfort his people, as *Iſa.* 12. 1. *Thine anger is turned away, and thou haſt comforted us.* The 2*d.* may be called, *Deteſtatio ſoluti*, whereupon he hateth the Rod or Inſtruments, imployed in pleading his controverſie with his People. I was angry with my people, but a little, but you have added to my wrath, this maketh them the object of his indignation,

and

and turneth his ſmiting hand againſt them, in a moſt ſevere manner, to deſtroy the ſinful Kingdom. The 3*d.* thing in it, is, that which may be called *Rejectio Deteſtati*, whereby our Lord may be ſaid to caſt away the Rod wherewith he did ſmite his People. Whenſoever then you ſinde our Lord putting a ſtop to his anger, and as it were repenting himſelf concerning his Servants ſaying; What have I here, that my People are carried away Captive? Then be aſſured, this is a bleſſed fore-runner of our Lord's returning to revive his Land. This is the *Eighth* thing that goeth before our returning Lord to revive his People.

The *Ninth* fore-runner of our returning Lord, to revive his People, is, *His removing thoſe ſad things that are the fruits of his indignation: and the Woes that follow upon his departure from them.* Now he begineth to riſe, and their darkneſs, drowſineſs, and deadneſs paſſeth away, and Men go forth to their work. *Ephraim* doth not now eat *Manaſſeh*; nor *Manaſſeh*, *Ephraim*; but both doth joyntly ſet their hearts towards the Houſe of the Lord, and ſerve him with one conſent. The branch of the Lord is then beautiful and glorious, and the fruit of the Earth

Earth excellent and comely for them that are escaped of *Israel*, Isa. 4. 2. They that were called *cast*-out in the Day of Indignation: Now, *sought*-out, Isa. 62. last. *Holy*, and such as are written among the living in *Jerusalem*, Isa. 4. 3. They that were in the Bill of Mortality in the day of Indignation, are then found with a defence and covert in their dwelling place in Mount Zion. So then, whensoever you see our Lord removing the sad effects of his Indignation, then lift up your Head, for the Day of your Redemption draweth neer.

The *Tenth* fore-runner of our Lord to revive his Land, is, *His darkning or blasting all the Counsels of his Enemies*: when he maketh their Counsellors mad, and turneth the Counsels of the People to non-effect: That say, let us break his Bonds, and cast his Coards from us; frustrateth the tokens of the Diviners, and causeth them to wander, to their great vexation, or when he taketh them in their own snares, as *Psal.* 9. 15. In the Net they have hid for others, is their own Foot taken, and *v.* 16. The wicked is insnared with the works of his own hands, *Psal.* 33. 10. The Lord bringeth the counsel of the Heathen to nought, he maketh the devices of the People of non-effect, and

v. 13.

v. 13. *The Lord* (next) *looketh down from Heaven.* Where you may see that his blasting, or breaking of the Enemies counsel, is a true fore-runner of our Lord's coming to give the poor his expectation, *Psal.* 9. 18, 19. And to deliver their Soul from death; as, *Psal.* 33. 19. And therefore to conclude this, I say, whensoever, or wheresoever you can see our Lord's fore-runners going before, to prepare his way, clap hands, and rejoyce, for the coming of our Lord to revive us draweth nigh. Thus much for the 10. Antecedent of his returning to revive his Land.

The *Eleventh*, and last fore-runner of his Majestie's return, to revive his Land, is, *When the National Spirit is returned to his People that was formerly gone:* that is, when every Man is found for the Land; not for the Land's sins, but for the Land's preservation; that he may not destroy it: and, that mourneth for the Lands misery? And that is spirited for that which is the Land's duty, in order to the reviving of it, *Ezek.* 22. 31. I sought for a Man, that is, for the Land, that I may not destroy the Land; but I found none. And that is faithful in maintaining the Land's Priviledges: And, that when others cry raze it, make it their care

to

to keep all things in their right order, and to hold up the Pillars thereof, *Pſal.* 82. 5. The whole Foundations of the Earth are out of courſe, *Pſal.* 75. 3. But I bear up the Pillars thereof. Thus much for the laſt fore-runner of our Lord, when he is on his way to revive and quicken his People.

The *Second* thing I propounded to ſpeak to, in reference to his returning to revive his Land, is the Concomitants thereof, all which are actually reviving to the People of God. There are theſe things that do accompany and attend our Lord's returning to revive his Land and People.

The *Firſt* thing that accompanieth his return to revive, and that doth actually revive his People, is, *The ſhining of his Face*; *Pſal.* 80. *laſt*. Cauſe thy Face to ſhine, when he turned away, he did ſhew them the back, but not the Face, they did look for him, but could not perceive him; but now when he is returned, he appeareth in his glory, *Pſal.* 102. 16. It's true, he is *glory* it ſelf, and always glorious in his appearances, yet comparatively, he may be ſaid to appear in his glory, or diſappear; when to our ſenſe, and for our help, he doth more or leſs manifeſt his Power, or with-holdeth it from us; when

when Zion shall be built up again, then Zion's King shall not only shine, but shine in his glory: whereas thou formerly cryed out, *My God, my God, why hast thou forsaken me?* Why castest thou off my Soul, and forgettest my distressed case? Now, thou art made glad with his glorious shining in his *ordinances*, to the inshining, not only of thee, but of such also, as are ordained unto life: Now, he is returned, and you may see his reviving *looks*, *smiles*, *beauty* and *favour*, that is in his countenance towards his bemoaning *Ephraim*; Desertions then, and distance begin to flee away, and our God makes his appearance in all his Ordinances, and is known to be the glory of his House, and to bear the same. This is the first Concomitant of his returning to revive, he appeareth in his glory.

The *Second* thing that accompanieth his returning to revive, is, *His drawing nigh to his People*, Lam. 3. 57. *Thou drawest nigh in the Day that I called.* But, shall such a glorious Lord come nigh to me, that so appeareth in his glory? Yea, upon his turning to revive, he doth draw nigh to his people, and causeth them to approach to him. *Psal.* 65. 4. Blessed is the Man that thou choosest, and causest to approach unto thee,

That

This magnifieth his glory and greatneſs, that when his People think he will no more take notice of them, that then, when they are loweſt, and in the midſt of trouble, he will draw nigh to revive them, in the midſt of them; *Pſal.* 138. *ult. Though I walk in the midſt of trouble, thou wilt revive me.* Thus much for the Second thing that accompanieth his return, he draweth neer to his People.

The *Third* thing that accompanieth our Lord's return, to revive and quicken his People, is, *His imbracing his People*, Song. 2. 6. *His left hand is under my head, and his right hand doth imbrace me.* You ſee it is this which the People of *God* do expect, and perſwade themſelves of, upon his returning to revive them, *Song* 8. 3. *When I ſhould finde him, I would lead him, and bring him to my Mother's houſe.* But what then? why then, *His left hand ſhould be under my head, and his right hand ſhould imbrace me.* O how reviving is this, when your God appearing in his glory, and drawing nigh to you, doth embrace you in the arms of his everlaſting love; Shall not this actually revive? when after the ſmall moment is over, wherein he hath forſaken thee, he, with great mercies (I do not know how great) will gather thee.

And after, in a little wrath, he hath hid his Face from thee, he with everlasting kindness will imbrace thee. This is the *Third* thing that accompanieth our Lord's return to revive and quicken his Land.

The *Fourth* thing, that doth attend or accompany our Lord's return, is, *His wiping the Faces of his People, after he hath imbraced them.* There are two things that much stain the Saints faces, *viz.* *tears* and *spots*, *Tears* I say, of discouragement and deep perplexity, when *God*'s rebukes wastes their beauty like a Moth. Their *spots* they have got by lying among the Pots, our Lord upon his return doth remove both these, and maketh them as the Wings of a Dove covered with silver, and her Feathers as with yellow gold: and should not this prove reviving to thee? If God appearing in his glory, drawing neer to thy Soul, falling about thy Neck, and imbracing thee, would wipe all tears away from thine eyes, and wash away all the *spots* that stain thy beauty. This is the *Fourth* thing that accompanieth our Lord's return, to revive his Land, That proveth this, that on his returning, he doth actually revive his People.

The *Fifth* thing that accompanieth his return, to revive his People, is, *His cherish-*

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ing of them: He findeth, when he cometh, many things *dead*, and much more *ready to die*, all which he recovereth and preſerveth by his tender cheriſhing of them, *Deut.* 32. 11. O what ſweet entertainment doth he give his friends! O how tender are the mercies that he cheriſhes them with! How many Cordials? how many Comforts? who can tell? every ſight of his Face is a Cordial, every word of his Mouth is a Comfort; and all prove cheriſhing to that little life that remaineth, and that was ready to die. Thus much for the *Fifth* thing that accompanieth our Lord, and that maketh his returning to be actually reviving to his Land. *He nouriſheth it.*

The *Sixth* thing, that doth accompany our Lord's return, to revive and quicken his Land, is, *A preſent ſence the Land hath of ſome bleſſed virtue, that hath gone out of him, for curing ſome bloody iſſues that undoubtedly would have ruined the Land*: if this had not been. It's like that paſſage you have, *Mark* 5. The Woman found in her ſelf, that ſhe was cured, and *Chriſt* found in himſelf, that virtue had gone out of him; He now giveth proof of this to his People, that to him belong the iſſues from death, *Pſal.*68.20. He *that is our God, is the God of Salvation*, and to

God the Lord belongeth the issues from death: And must not that be actually reviving to the People of God, that bringeth along with it issues from death?

The *Seventh* thing that accompanieth his return, to revive his Land, and is actually reviving to it, is, *Divine intimations*; and that in reference to those *Four* substantial things that the Land was much perplexed about. The 1*st*. is, That he hath not utterly rejected the Land; That he will not draw out his wrath against it to all Generations; That his mercy doth not fail for ever; And that he will yet revive it again, that it may be glad, and rejoyce in him. The 2*d*. is this, He giveth them *Divine intimation* of this, that the Land's guilt is purged away. *I am he that blotteth out thine iniquity, for my own Names sake*, Isa. 43. 25. 3*dly*. He giveth them intimation of this, that he is their Salvation, according to that desire of his People, *Psal*. 35. 3. *Say unto my Soul, thou art my Salvation*; and maketh his People say, *This is our God, and the God of Salvation*, we have waited for him, we will rejoyce, and be glad in him. 4*ly*. He giveth them intimation of this, that he will not hide his face any more from them, because he hath poured out his Spirit upon them, *Ezek*. 39. *last*. Neither will

will I hide my Face any more from them; *For I have poured out my Spirit upon the House of Israel, saith the Lord God.* Now, can these things be so, and his People not be actually revived? Thus much for the *Seventh* thing that doth accompany his return, and that maketh actually reviving to his People.

The *Eighth*, and last thing, that accompanieth his return, to the actual reviving of his People, is, *His vindicating the righteousness and innocency of his People, from all these reproaches cast upon it.* This you see experienced by *Job*, in the end of his trials, upon God's returning to revive him, *chap.* last. *v 7. For ye have not spoken of me the thing that is right, as my Servant Job hath.* You have it promised by God to quiet his People under trials, *Psal.* 37. 6. *And he shall bring forth thy righteousness as the light, and thy judgment as the Noon-day.* You see likewise, that this is that which his Remembrancers giveth him no rest about, till he do it; Isa. 62. 1. *For Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a Lamp that burneth.* And in fine, the People of God being revived, you will finde this is their triumphant Song, *Jer.* 51. 10. *The Lord hath brought forth our righteousness: Come and let us declare in Zion the work of the Lord our* God. And what can be more reviving to a Land than our Lord's bringing forth its righteousness, and his appearing to the joy of his *castout* friends, and to the shame of their brethren that hated them, and did cast them out, saying, *Let the Lord be glorified*, as you may see he promiseth to do,

when he returneth to revive his Land, *Isa.* 66. 5 Now, can it be so? and yet his Land not actually revived thereby. Thus much for the *Eighth*, and last Concomitant, of our Lord's returning, that maketh it actually reviving to his Land.

I come in the *Third* place, to shew you, That upon his returning, he doth actually revive his Land; and that in regard of the reviving consequences, that doth follow upon his returning to revive his People. I am necessitated to study brevity, having so much already swelled this discourse above what I intended: And therefore I shall only touch these 14. things that follow in, at our Lord's back, (so to speak) and that are reviving to his People, when he returneth to his Land.

The *First* thing that followeth on his returning, and that proveth reviving to his People, is, *The removal of clouds of darkness, that either did hide him from them, or did hide their case from themselves.* And truly, this is a reviving thing to the watcher, that watcheth for the morning, to see day break, and shadows flee away; what wonder then? the Church pray, *Until day break, and shadows flee away, Turn O beloved!* And, it is far less wonder, to see the People of God revived upon the Beloved's return, and the fleeing away of the shadows, *Song* 2. *last.* This is the first thing I name, that followeth on his return, *viz.* Long shadows of empty profession, and threatning Clouds of God's indignation, then, and at that time flee away.

Secondly, Upon his return to his People, then *His Spirit returneth to them again*; You know, upon his with-drawing, the Spirit with-draweth, as

so

to its influences and operations, *Lam.* 1. 16. But upon his return, O how chearful are his poor Saints, how inlarged, confirmed, and comforted in himself. This is one of the first things God promiseth, in order to the reviving of his People. *Zach.* 13. 1. *In that day will I open up a Fountain to the house of David*, &c. Those Wells that were sealed before, are now opened, and Waters are found in the Wilderness, and Rivers in the Desert, *Isa* 41. 17, 18. This is a *Second* thing that followeth on his return, and which is reviving to his People.

Thirdly, This followeth on his return. *He maketh known his mind to his People*, he speaketh no more in Parables or in dark sayings, he keepeth no longer silent but uttereth his voice, and the poor of the People, that puts their trust in him, knoweth it to be the word of the Lord, as you have it in the like case expressed, *Zach.* 11. 11. *And so, the poor of the Flock that waited upon me, knew that it was the Word of the Lord*

The *Fourth* thing that followeth upon his return to revive his Land, is, *His causing of Wars and Contentions to cease*: Psal. 46. 9. *He maketh Wars to cease unto the ends of the Earth.* And this making his People serve Him with one consent; as, *Zeph.* 3. 9. *That they may all call on the Name of the Lord, to serve him with one consent* Then his People see eye to eye, and such as erred in spirit come to understanding, and what ever is destructive, is removed out of the Holy Mountain: Peace is within her Gates, and Prosperity within her Palaces; God having blessed his People with Peace, he putteth an end to all that strife, and debate, that hath been very hurtful to his People.

The *Fifth* thing that followeth on his return, to revive his Land, is, *His bringing back of his Captives, and baniſhed to their own Land*, Jer. 31.17. *And there is hope in thy end, that thy Children ſhall come again to their own borders*: He will ſay to the North, give up; and to the South, hold not back: He will ſearch and ſeek *Zion* out, and ſhe ſhall be called *ſought-out*, a City no more forſaken; You ſhall not then queſtion, thus. Why doth not the King bring back his baniſhed? For then he will call and they ſhall come to his riſing, and returning, to revive his Work and People.

The *Sixth* thing that followeth upon his return is, *His building up of Zion*: Then he reſtoreth the Tabernacle of *David* that is fallen, *Amos* 9. 11. He buildeth up *Jeruſalem*, when he hath appeared in his glory, *Pſal.* 102. He reſtoreth the Paths, and repaireth the breaches, *Iſa* 58.12. That ſo his People may have a peaceable Habitation, and a ſure dwelling place.

The *Seventh* thing that followeth upon his return to revive the Land, is, *His taking up his dwelling in the Land*, Pſal. 85.9. *His Salvation is nigh to them that fear him, that Glory may dwell in our Land.* Where yon may ſee that his *glory* taketh up its dwelling in the Land, upon the back of his returning to, and reviving of the Land. And till then not only muſt *Iſrael* dwell in Tents, but *Iſrael's* God, and the Ark of his Covenant muſt and will dwell in a Tabernacle. Thou may'ſt be ſatisfied with what maketh for thy own eaſe, and for the advantage of thy private and particular deſign: But that which followeth on his returning, and his Land's reviving, is Glory, taking up its Habitation

on in the Land, *v.* 9. of this *Pſalm.* This is the Seventh thing that followeth on our Lord's return to revive his Land.

The *Eighth* thing that followeth upon our Lord's return to revive the Land, is this, *The Flocks then paſs under the hands of him that telleth them.* Jer. 33. 13. *In the Cities of the Mountains, in the Cities of the Vale, and in the Cities of the South, and in the Land of Benjamin, and in the places about Jeruſalem, and in the Cities of Judah, ſhall the flocks paſs under the hands of him that telleth them.* They had been ſcattered in the Cloudy and dark Day, and had been plagued with the Inſtruments of fooliſh Shepheards, that famiſhed what was fed; Did not bind up what was torn, nor yet did ſeek that which had gone aſtray: Now the Lord, upon his returning to revive his Land, delivers his Flocks from ſuch, and cauſeth them to paſs under his hands that telleth them, and that will ſeek that which was loſt, and bring again that which was driven away; And, who will bind up that which was broken, and ſtrengthen that which was ſick? *Ezek* 34. 14, 15, 16. This ſhall be for your reviving, who have been hated by your Brethren, that caſt you out for his Name ſake, (at leaſt pretending ſo) and ſaid, Let the Lord be glorified: but thus ſhall he appear for your joy, and they ſhall be aſhamed, *Iſa.* 66. 5. This is the *Eighth* thing that followeth upon our *Lord's* return to revive his *Land.*

The *Ninth* thing that followeth upon our *Lord's* return to revive his Land, is this, *His eſtabliſhing of the Land in the bleſſed poſſeſſion of what maketh for its peace and happineſs,* Pſal. 90. 13. They pray for his return; What followeth on this? ſee *v* 17.

Eſtabliſh

Eſtabliſh the works of our hands upon us: Now, this ſettlement, it may relate, 1. To their *Office*, that he will then fix them in that *Office* that they had been caſt out off by their Brethren that hated them. 2. It may relate to that *Power*, that by virtue of that *Office* they were inveſted with, that that ſhall be eſtabliſhed upon them. 3. It may relate to the *exerciſe* of that power, in the proſecution of the ends of their office, which before they had no acceſs unto, for they were caſt out. 4. It may relate to what they had *done* already, by virtue of this their office, that now had fallen under *contempt*; their Faſts and Prayers were now fallen under reproach; *iniquity* was caſt upon them: they were grown old, and ready to die, and did much ſtand in need of eſtabliſhment. 5. It may relate to the *neceſſary ſupplies of the Spirit*, that were formerly with-held, whereby they were inabled, according to that power that was given to them, to declare unto *Jacob* his ſin, and to *Iſrael* his tranſgreſſion. 6. and *laſtly*, It may relate to his *countenancing* them at their Work, and *acceptance* of them, and it, when they had done it; all which were made to ſhake in the day of indignation, wherein the *Lord* turned away from them. Now, O! how reviving, a follower of our Lord's return to his Land, would this be. Let this then be the *Ninth* thing that followeth in order upon our Lord's return.

The *Tenth* thing that followeth upon our *Lord's* return, is, *The ſhaking of the Tents of Cuſhan, (ſo to ſpeak:)* Strangers they fade away, and are frighted out of their cloſe places: Good Lord! what is it that frightneth them? Day breaketh, and they

they muſt to their Dens, *Pſal.* 104. He cometh to his Land, as a Refiner, *Mal.* 3. and they cannot abide the day of his coming, for he will ſit as a Refiner, and they are all droſs, dreadful corrupters, that walketh with ſlanders He cometh and ſhooteth, and all Men that ſee fleeth away, *Pſal.* 64. 8. This is one thing that followeth on our *Lord's* return to revive his Land.

The *Eleventh* Thing that followeth on our Lord's return to revive his Land, is, *His beautifying all his People and Ordinances*, that were ſtain'd either by the weakneſs of friends, that gloried more in the holy Mountain, than in God, or by the madneſs of inraged Enemies, that were ſet on fire of Hell, againſt the ſame. Now theſe our Lord (upon his return) beautifieth, by clothing his Prieſts with Salvation, and by making his Saints ſhout for joy. This is that which is prayed for by the Church, *Pſal.* 90. 17. *And let the beauty of the Lord be upon us.* And it is that which is ſpoken of by our God, as a fruit of the plentiful Rain that he promiſeth, *Pſal.* 68. 9. compared with *verſ.* 13. Yet you ſhall be as the Wings of a Dove covered with Silver.

The *Twelfth* thing that followeth on his return to revive his Land, is, *The Converſion of Sinners unto the Lord*, Act. 11. 21. And the Hand of the Lord was with them, *and many believed on Jeſus, and turned to the Lord*, Pſal. 51. Sinners ſhall then be converted unto thee; they ſhall come and ſay, we will go with you, for we hear God is with you: And, as Converſion-work is now revived, ſo up-building, and confirming work, now goeth on; the plentiful Rain confirmeth

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the Inheritance that hath been long wearied.

The *Thirteenth* thing that followeth on his return, is this, *He having shewed mercy on his Land, causeth the Enemy to the Land, to shew mercy on it also, that before had no favour for it, but cryed raze it, raze it to the very Foundation*, Jer. 42.12. And I will shew mercies to you, that he may have mercy upon you, and ye shall return to your own Land; there is no mercy can be shewed to his People by others, when he removeth his mercy from them; and none are able to deny them it, when he sheweth mercy upon them.

To add no more, In the last place This usually followeth on our Lord's return to revive his Land, *He causeth Men to have better thoughts of his People and place more confidence in them*, Zach. 12.5. And the Governours of *Judah* shall say in their heart, *The Inhabitants of Jerusalem shall be my strength, in the Lord of Hosts their God*. And truly, they are happy Governors, that are in such a case. I might farther speak to that communion and fellowship, that is now between him and the Land, and of that joy that followeth upon his return to revive, but I must close. Thus much then for this *Fifth* thing propounded to be spoken to, *viz.* That upon our Lord's returning, he doth actually revive his People, as I have made to appear, from the Consideration of the reviving Antecedents, Concomitants, and Consequents of his Glorious Majesties returning.

The *Sixth* thing that is to be spoken to according to my Method propounded unto you, is That there is nothing more refreshing and rejoycing to his Land, than his returning to, and reviving of it.

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The *Seventh*, and laſt thing, is this, That a Land thus quickned and made glad, upon our Lord's return, ſhould rejoyce and be glad in their God and King. I would have ſhewed you the neceſſary Connection, between his reviving his People, and their rejoycing. 2. What it is to rejoyce in him. 3. How his Land may be ſaid to rejoyce in him. 4. Why his Land, thus revived, muſt glory in him, the God of their Salvation? But, fearing, if I ſhould enter on theſe things, that they would lead me unto deeper Waters, that I could not paſs thorow, and ſo not only make this preſent ſtream, that goeth forth from the Sanctuary, a *Rezin* of contention, but alſo that, which for its bulk and quantity would go over all the banks and limits ſet unto it, and render your paſſage over it more difficult and dangerous Therefore *Reader*, as I am willing (for thy ſake) to ſtop, and hold in, (though with pain) ſo I expect thou wilt excuſe this, ſeeing it is for thy ſake. I here fore to conclude all with a few words unto his Land, from all that I have ſaid about it.

The *Firſt* thing I would do (if I had not already done too much) would be to charge the Land with its own deadneſs: O *Iſrael*, thou haſt deſtroyed thy ſelf! Where are theſe revivings you have had? May I not ſay to you, as *David* his Brother ſaid to him, What hath become of theſe few Sheep that were in the Wilderneſs? What haſt thou done with them? Conſider this, leſt he make us more *deſolate* & as a *Land* not inhabited.

Secondly, I would ſay this to you, That all the Deaths that are on the Land, doth not deſtroy that Relation, that is betwgen *God* and the *Land*:

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It's his Land, though it be in a dead and desperate condition for the present: We would hold this fast, and plead with God, to return to the Land, because it is his.

Thirdly, I would say this unto you, That of all things we should beg of God, a Spirit to pray for his return to the Land, to mourn for the Land's sins, and misery, and to plead for the removal of the Land's deadness, that we may be glad, and rejoyce in him.

Fourthly, I would say this unto you, That such as would have him returning to the Land to revive it, would much wrestle with their own hearts to perswade them to return to him for he hath promised, if we will return to him, he will return to us, and pour out his Spirit upon us, make use of your present cross, and of your future hopes, to stir you up the more to turn unto him: O that God would turn this Generation to himself again, then should we finde him returned to revive us.

Fifthly, I would call you to consider, That however our Lord sometimes is like a Hind, and like a Roe, making hast, yet ordinarily he carrieth on this Work by degrees; and he hath his Fore-runners, such, or the like of them, I have layed before you, and cometh richly accompanied with great things, that declare Him to be a great King, and followed with a great Train, that filleth the Temple with glory, and his Land with joy.

Sixthly, I would have you adverting to this, That there is a great difference between his reviving his People, in the midst of the years of their bondage, and his reviving, when He bringeth them out from the Pit, Pot, or miry Clay; It

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is neither Day nor Night under the one dispensation; It's a bright Day of loving kindness under the other.

Seventhly, Consider, that whatever be the *Land's* present deadness, yet the residue of the Spirit is with him, and thou may'st have it, if thou seek for it, as silver, and diggest for it, as for most precious Gold: *Jam.* 1. *If any Man lack wisdome, let him ask it of God, who giveth liberally, and upbraideth none.*

Eighthly, I pray you pray to God, that what is yet alive may not die: O how much, and how many are dead already! Do what you can to preserve these things alive, that do yet remain with us, and are ready to die.

Ninthly, I would call you to look out, and see how neer he is to his Land, to see his Land's affliction, to hear his Land's groans and sighs, to protect and defend his Land, and to avenge his Land on all its Sinnes, that have brought it very low.

Tenthly, I would call you to consider, that he is the Land's friend, and hath mercy and salvation for it, and is willing to hear thee plead about the Land, to put him in remembrance of the Land, and to stand in the Gap, to turn away wrath, that he may not destroy the Land, He will work for the Land, and who shall let it.

Eleventhly, and *Lastly*, I would conclude all with this Consideration, that reviving of his *Land* is a great and difficult Work; It calleth for many hands imployed about it; Mine are not sufficient for it, that am as one born out of time yet as a friend to his Land, I have shewed my willingness

neſs to contribute to the reviving of his *Land*: Will you come into the Sanctuaries Waters, and ſtudy to be more concerned about his *Land*, and plead till he return and revive it; If you will ingage upon it: That Work (which I have ingaged on, in the cloudy and dark Day, and whereby I have been made more ſenſible of its death, and more hopeful, as to its reſurrection and reviving) may prove more eaſie to you, more profitable to others, more acceptable to thy unworthy fore runner, and may happily be admitted to ſee what I only am helped to believe, and ſo thou may be in a better capacity to expreſs the *Land's* joy, and ſing over the Lord of the Land's praiſe, upon his returning and reviving of his People. Now to conclude all, I ſhall end my Work with lifting up weeping eyes, and a preſſed down heart under the weight of his dead Work, unto our God in the Heavens, and pray in the words of my Text, *Wilt thou not return and revive us, that thy People may rejoyce in Thee*: Thus a little altered as being compared with the 9th. vers. Surely *thou art nigh to return and revive us, that we may rejoyce in Thee, and that thy Glory may dwell in our Land*; Even ſo come Lord *Jeſus*, come quickly, that thy dead may praiſe Thee; Even ſo turn, Beloved, that our ſhadows may flee away; Let all the People ſay, *Amen, Hallelujah*, and let *Babilon's* ſmoke flee up to Heaven, *Hallelujah*.

FINIS.